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The CHRISTIAN CENTURY

Published Weekly

An Absolute No!

An Editorial

The Church in the Postwar World

By Paul Hutchinson

Britain Looks Again at America

By Kathleen Bliss

Our Ailing Diplomacy

By Robert T. Oliver

Laymen in Christian Community

By Wesner Fallaw

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In This Issue

KATHLEEN BLISS

is editor of the influential *Christian News-Letter,* published in London by J. H. Oldham for the Christian Frontier Council. Before Dr. Oldham retired as editor a year or so ago, Mrs. Bliss was his assistant, and before that she served, with her husband, on the Indian mission field. A graduate of Cambridge, Mrs. Bliss is one of the most widely known women in the British religious world, her particular interest being the relation of the church to the common life. She serves on the board of the Christian Student Movement Press and on the British Council of Churches, is a member of the Provisional Committee of the World Council of Churches, and is well known to the British radio public as a broadcaster on religious subjects. She is herself an Anglican, but her husband, Rupert Bliss, is a Congregational layman who formerly was on the staff of "Toc H" and now teaches at London Polytechnic. The article Mrs. Bliss has written for this issue will be followed by one on the religious situation in England.

WESNER FALLAW

teaches Christian education at Andover Newton Theological Seminary, Newton Centre, Massachusetts. Previous to his appointment to the Andover Newton faculty, he was minister of religious education at the Community Church (Congregational) in Winnetka, Illinois. Mr. Fallaw has written a number of articles for The Christian Century, the latest two being "Atomic Apocalypse" and "The First Century and Now," both published in the autumn of 1946.

ROBERT T. OLIVER

spent last summer as guest lecturer at the University of Korea, in Seoul. He is now on leave from the faculty of Syracuse University to work in Washington, D. C., where he is in touch with members of the state department who are making decisions on Korea. From 1942 to 1944 Mr. Oliver was in charge of the food conservation program

(Continued in column 3)

The CHRISTIAN CENTURY

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March 26, 1947

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Calendar of Coming Events

March 27-28. American Study Commission, Lutheran World Federation, New York city.
March 30. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
March 30. Ford Hall Forum, Boston; Maurice Hindus, speaker.
April 6. Easter.
April 6. 6 a.m. Mount Davidson Sunrise Easter Service, San Francisco.
April 6. Chicago Sunday Evening Club; Albert E. Day, speaker.
April 7-18. Lectures on Church, Law and Society, Union Theological Seminary, New York; Bishop Gustaf Aulén, speaker.
April 8-10. South Dakota Baptist Ministers' Retreat, Sioux Falls College, Sioux Falls.
April 11. Chicago Tract Society, Annual Meeting, Central Y.M.C.A.
April 11-12. American Society of Church History, Butler University, Indianapolis.
April 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 16-18. Joint Meeting, Provisional Committee of the World Council of Churches and International Missionary Council, Buck Hill Falls, Pa.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. Meeting, Arrangement Committee for World Council of Churches 1948 Assembly, Buck Hill Falls, Pa.
April 19-21. United Stewardship Council Spring Meeting, Buck Hill Falls, Pa.
April 22-25. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 26. Rhode Island Bible Class Convention, Cranston.
April 26-27. New Jersey Bible Class Convention, Rutherford.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 28-May 30. Lectures on Church, Law and Society, Episcopal Theological and Andover Newton Theological School, Cambridge and Newton Centre, Mass.; Bishop Gustaf Aulén, speaker.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 4. Midyear Meeting, Church Building Committee of the Home Missions Council, Birmingham, Ala.
May 4-11. National Family Week.
May 5. Conference on Church Architecture, Interdenominational Bureau of Architecture, Birmingham, Ala.
May 7-11. Southern Baptist Convention, St. Louis, Mo.
May 8-10. Decentralist Movement Conference, Oklahoma City.
May 10. Massachusetts Bible Class Convention, Salem.
May 19-23. Northern Baptist Convention Annual Meeting, Atlantic City.
May 22. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 27-29. Wisconsin Laymen's Conference, Green Lake.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

for the War Food Administration. He is the author of seven books, one of which is *Korea: Forgotten Nation.* That Far-Eastern country, he is convinced, is one of the prime testing grounds in the struggle between democracy and Communism.

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

The Sunday Next Before Easter

ALMIGHTY *and everlasting God, who of Thy tender love towards mankind hast sent Thy Son, our Savior Jesus Christ, to take upon him our flesh and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.* This collect for Palm Sunday was written at the end of the ninth century by Pope Gelasius, a man who claimed the right to judge emperors, and who was the author of some of the most searching prayers ever phrased by Christian piety. He serves to illustrate the fact that the church, though it must live in the world, must forever strive to obey its Master's command not to be of the world. So the church of the period after Constantine was never merely the creation of power-loving prelates. So the medieval church was not solely the product of a feudal culture. So the American church, however great the influence upon it of science and capitalism, has always been able to utter a word that goes far beyond its environment. The Reformation-inspired English divines who translated Gelasius' collect in 1549 put it into language more biblical than the original justifies. Perhaps for that reason they failed to bring out Gelasius' insight that humility is the root of patience. That is something we moderns have to learn over and over again. We are in many ways spiritually related to the fiery pontiff who imposed his authority on rulers but lifted his heart to God in patience and humility.

Ask Probe into Slave Labor

WHAT are the facts about slave labor in Europe? The American Federation of Labor wants to know. So do a great many other people who are less immediately affected by the deterioration of labor standards which sets in when competition is placed on this level in any country. They will therefore second the request which the federation has made of the Economic and Social Council of the U.N. to investigate this appalling situation. On the basis of its own study, the A.F. of L. charges that nearly one-third of all productive work now being done in Europe is turned out by slave labor. Russia, the "workers' republic," is the chief offender against civilization in this respect, it claims, but Great Britain, France, Yugoslavia, Czechoslovakia and Poland also employ great numbers of workers under compulsion. Not all the slaves are German prisoners of war, although perhaps 5,000,000 are. The largest number of victims are citizens of the Soviet Union, condemned to compulsory labor by their own government. It is difficult to see how the Economic and Social Council can turn down the A.F. of L.'s request. But why confine the investigation to Europe? Slave labor has gained a foothold in many places as a result of the war. There are numerous forced labor camps in the Far East, where former Japanese soldiers are held by Russian and British authorities. And persons who know maintain that conditions in South African mines are little short of slavery. The United States too, as the council will discover if it makes its study inclusive, has its slave labor. In practice, if not in theory or in law, the Civilian Public Service camps, where conscientious objectors to war are required to work without remuneration, differ little from other concentrations of compulsory labor.

Turn Japan to U.N., Says MacArthur

MILITARY occupation of Japan will end in the near future, if General MacArthur has his way. The American commander urges early withdrawal of our army of occupation. He would turn control of Japan's future development over to the United Nations. He also insists that the victor powers conclude a peace treaty with Japan as soon as possible. If this is done, Japan will be able to solve her own economic problems. If it is not done, the United States will "pay through the nose or let the Japanese die by the millions." This is the counsel of statesmanship. It stands in glaring contrast to the Truman-Marshall proposal that the United States increase its commitments in the eastern Mediterranean by taking over responsibilities

that belong to the United Nations. General MacArthur rightly sees that "this is the most favorable opportunity the United Nations will ever have. If it cannot function under the present conditions, it cannot mean anything." That applies to Greece and Turkey, as well as to Japan.

France Opens Doors To Germans

TRADITIONAL hatreds crumbled a little before the fearful tragedy of Europe when Georges Bidault told the council of foreign ministers in Moscow that France is prepared to "admit her share" of German immigrants. He recognized that millions of Germans must be given homes in other lands if they are not to perish. The truncation of Germany under the Potsdam agreement, he pointed out, has given that country a population of 185 persons per square kilometer. If prisoners of war are liberated and the Poles and others carry out their present program of expelling Germans, the figure will climb to nearly 200 per square kilometer. France has a population density of only 75. It does not have enough people to do its necessary work or to breed the number of soldiers required to give it back its status as a "great" power. So Germans are welcome. M. Bidault did not commit himself to a figure, but he sees that the fate of his own country is bound up with that of the country across the Rhine. No nation will find it harder than France to escape infection if Germany is permitted to continue as the sick man of Europe. The architects of the Morgenthau and Potsdam policies seem to have overlooked the fact that 70,000,000 people cannot be shut up to die without creating an intolerable situation for their immediate neighbors. Now the neighbors are speaking up for themselves. It is to be hoped that they are prepared to speak the true language of democracy, admitting immigrants into full citizenship as well as into the economic life of the country. And it is greatly to be desired that France's example be followed by other countries, including our own. Emigration solves no problems for the land whose people are forced to leave, but it eases temporarily a situation which in this instance is unspeakably tragic.

Religious Broadcasts Being Reconsidered

RECENTLY a friend of ours was compelled to spend Sunday in a hospital bed. Being a minister, he welcomed the opportunity to hear sermons and enter into religious services different from those to which he was accustomed. So he turned on his radio. When we called on him in the middle of the afternoon, he had listened for six hours. His impression? "I did not dream that religious radio had descended to such depths of cheapness, vulgarity and error. What a spectacle Protestant Christianity is making of itself!" His impression is not extreme or unusual, and the cure for this condition requires something more than turning off one's radio. The British Broadcasting Company offers a remedy which might also be tried here. According to Religious News Service, the B.B.C. states that "millions today are hungering after information on spiritual issues. The corporation's highest duty in this as in other fields is toward the search for truth. The governors recognize that this must involve the broadcasting of conflicting views, but hold the opinion that affirmations of widely differing beliefs and of unbelief can be made constructively and discussions conducted on such a plane that controversy is bound to be incidental to the primary purpose, shall not wound sensible people, or transgress the bounds of courtesy and good taste. BBC will exercise editorial responsibility to this end. Such a broadening of policy will be gradual and experimental. It must move within the climate of public opinion, but BBC seeks the freest possible expression of serious, responsible thought. All broadcasting in religion, philosophy and ethics must be imbued with deep seriousness and high purpose and the truth sought in such a manner that it will be prized and respected wherever it is found."

China Foresees New Agony of War

SPRING is moving northward in China, and the season of war returns with the opening buds. This year it coincides with the worsening of relations between Russia and the United States, and that aggravates the tension between the Communist and Kuomintang parties. So nobody was surprised when Generalissimo Chiang seized upon the middle Sunday in March to proclaim once more that the Communists are in open rebellion against the duly constituted government of China and that their contumacy must be quelled by force. The setting of the announcement was impressive, if incongruous. Making their way to Purple mountain outside Nanking, the executive committee of the Kuomintang ranged themselves on the towering steps of Dr. Sun Yat-sen's massive tomb. There these men who had done so much to make peace impossible listened to the generalissimo as he raised again the familiar call to carnage. One wonders what the founder of the Chinese republic would have said had some celestial visitant rolled open the door of his mausoleum and bade him speak. Would Sun Yat-sen too forget the tragedy brought by twenty years of civil strife to the voiceless millions of China? Would he also stick pins in the maps of Shantung, Shansi and Manchuria, heedless of the cries of the multitudes of little people who were thus impaled? Would he justify another call to arms, more conscription, further inflation, deeper misery, on the ground that the Communists refuse to give the land peace, are "widening their sphere of disturbance" and breaking their plighted word again and again? Or would he ask both parties to renounce foreign entanglements and make peace?

Imperialism Wins In Philippines

AFTER YEARS of successful resistance, the Philippines have succumbed to American big business. That was the meaning of the recent plebiscite. Now that large-scale capital has been permitted to get a foothold in the economy of this Oriental nation, Congress may be expected to expedite payments to indemnify Philippine war

losses. Nothing has been paid out in indemnities since the war, although the islands suffered heavy damage. The plebiscite was hailed by the press of this country as "placing American business on an equality with that of the Filipinos." That is an understatement if ever there was one. The Bell act, whose provisions will now go into effect, puts American business in a privileged position. It breaks down the wise restrictions which the Philippines have long maintained to prevent foreign enterprises from getting a stranglehold on their economy. These laws were intended to protect the small farmer, who is the most important factor in the life of the islands, from the encroachments of sugar barons and the aggression of rubber plantation owners. Now that these barriers have fallen, the Philippines may be expected to become another Cuba or Malaya, bound hand and foot to foreign capital and ruled by far-away economic masters. Democracy in the Philippines will soon be the mockery it is in those other lands. It is not a coincidence that the agreement concerning American military and naval bases in the islands was not completed until the results of the Philippine elections were known. Now it is clear that the balloting was a vote for military as well as economic subserviency. The outcome is not surprising, since the impoverished Filipinos were given to understand that American aid to restore war damage would not be forthcoming unless the doors were opened to American business. So the United States, which gave the Philippines their freedom in 1946, takes it away in 1947. And we cannot understand why people of other countries fear American imperialism!

Negro Colleges Appeal To the Nation

NO FINANCIAL appeal to which the churches have an opportunity to respond is more worthy than that of the United Negro College Fund, which from April 17 through May is seeking to raise $1,300,000 for 33 private colleges which are associated together in a fourth annual drive. The money will be used to meet such urgent needs as maintaining physical plants; providing additional faculty and raising the salary schedule somewhat above the present median of $1,550; improving library, laboratory and other equipment; and setting up more scholarships for deserving students. Most of the colleges participating in the drive were founded by Protestant denominations. In all of them, an emphasis on religion is maintained. They have an enviable record of service to the Negroes of America. Of the 2,600 students graduated annually, many have attained national recognition in their fields of endeavor. Even more are rendering sacrificial service in small communities. When their graduates were polled recently on their reasons for seeking a higher education, an amazing number replied, "To help my people" or "To help humanity." The achievements of the schools are seen as even more remarkable when one realizes that the average expenditure per student is only $340 as compared with that of $535 in the "white" colleges, and that the total endowment of the 33 schools, with their total enrollment of 27,000, is only $41,801,996. This may be compared, for instance, with Stanford University's endowment of $36,400,000 for an enrollment of 5,600. The need for more trained Negroes was never more acute than it is today, and the opportunity for such training is, particularly in the south, pitifully limited. The private colleges participating in this drive carry the major load of Negro higher education. They deserve our unqualified support. Headquarters of the drive is at 38 East 57th St., New York 22.

An Absolute No!

CONGRESS should reply with an absolute No! to President Truman's request for $400,000,000 to be used in bolstering with American arms and personnel the military strength of Greece and Turkey against Russia. Mr. Truman has taken the road that leads to war. He solemnly confessed that he was fully aware of the "broader implications" of the course on which he asks this nation to embark. The tone of his address to Congress was portentous. It was punctuated by such words as "the gravity of the situation," "in this fateful hour" and "the security of this nation is involved."

Moreover, he conceded that the aid now asked for Greece and Turkey may be insufficient, in which event the President frankly announced that he would return to Congress for more funds and "further authority." This ominous warning served notice that he stands ready to send armed forces for another purpose than merely to suppress terrorists in Greece. The nation is thus confronted by its President with the sharply defined imminence of World War III. Mr. Truman recognizes that his proposal embodies a policy of defiance and threat toward Russia and is willing to stake American lives on its outcome.

The worst feature of his address was his attempt to justify his proposed course by invoking the principles of the United Nations in its support. Read these quotations, then rub your eyes and read them again: "We shall not realize our objectives [in the United Nations] unless we [i.e., the United States] are willing to help free peoples . . . against aggressive movements that seek to impose upon them totalitarian regimes." "We [i.e., the United States] cannot allow changes in the status quo in violation of the Charter of the United Nations." In the action now proposed "the United States will be giving effect to the principles of the Charter of the United Nations."

I

How could the President of the United States make so obviously false a claim? The course outlined by him is in reality a repudiation of the fundamental principle of the Charter of the United Nations. That organization was created for no less a purpose than to preclude just such unilateral action by a single nation as Mr. Truman now asks the United States to take. Its Charter cannot be invoked as sanction for a singlehanded intervention in the situation which now obtains in Greece and Turkey. When the President pleads for our independent assumption of the responsibility that belongs alone to the United

Nations, he cannot conceal the fact that he regards its principles as not binding on the United States. His tribute to these principles cannot be accepted as sincere. His reasoning in support of the proposed action thus constitutes nothing less than a torpedoing of the United Nations. It will be so regarded by all the world.

Who would have thought that in less than two years after its Charter had been adopted, and after its organization had taken form and begun to function, the United Nations would be repudiated in principle as well as in fact by the very power which had fostered it and by the President who had acclaimed it as alone holding the promise of world peace? Mr. Truman's excuse for bypassing the United Nations is lame and implausible. He says: "We considered how the United Nations might assist in this crisis, but the situation is an urgent one requiring immediate action, and the United Nations . . . [is] not in a position to extend help of the kind that is required."

II

This is incredible. The Security Council of the United Nations is in continuous session only 200 miles from the White House. The full Assembly can be brought into special session as quickly as Congress can adjust itself to the handling of the "crisis." Moreover, the issue would be defined in much simpler terms for the United Nations than for the American Congress. It falls clearly within the purview of that organization, whose fundamental purpose is "to maintain international peace and security and, to that end, to take effective collective measures for the prevention and removal of threats to the peace . . . and to bring about . . . adjustment or settlement of . . . *situations which might lead to a breach of the peace.*" The situation in Greece and Turkey as described by President Truman, perfectly matches the purpose of the United Nations as defined by the opening words of the Charter.

The President now asks the United States to take the law into its own hands. In total disregard of our solemn pledges to maintain international peace by collective action, he proposes to meet the speculative threat of Russian aggression by an overt threat of American military power. And he piously puts forward this unilateral action of ours as a realization of the "objectives" of the United Nations! This is sheer hypocrisy, be it ever so unconscious. Still more amazing is it that men like Senator Vandenberg and others who helped form the United Nations and paid eloquent tribute to it as the hope of the world, should now be the foremost champions of this proposal to betray it.

The assertion of the President that the United Nations is incapable of dealing with this situation is simply not true. The Assembly is empowered to consider it and to recommend to the Security Council a course of action. The fact that the United Nations has no military forces at its command and no such funds as Mr. Truman now asks Congress to appropriate is no reason at all for disregarding its jurisdiction. Nor need the veto power of the Soviet Union in the Security Council inhibit action. The interpretation of the veto which gives an aggressor nation or one threatening aggression or one believed to constitute a threat to world peace the power to estop action by the Security Council reduces the whole idea of a United Nations to either a monstrous or a childish absurdity. The present case affords an ideal occasion to expose that absurdity.

How could these alleged hindrances to United Nations action in the present situation be overcome? The problem would not be difficult. The Assembly—representing 54 nations—could recommend action. The Security Council could register the necessity of action despite the probable (but not certain) veto of the Soviet Union. For funds, an assessment of a reasonable amount could be levied upon the member nations which the United States would supplement to make up the $400,000,000 the President now asks this government alone to appropriate. Armed forces not yet having been provided to the United Nations, the United States (or any other country) could be appointed to carry out the collective mandate with respect to Greece and Turkey with whatever military and civilian forces the task would require. If this were done, the entire adventure, even though the burden of its execution was borne by the United States, would wear a wholly different face from that displayed by the singlehanded operation proposed by Mr. Truman.

The threat to world peace admittedly existing in the Greco-Turkish situation would thus be recognized as a world problem to be handled by the world organization created for precisely this purpose. The operation would not be an American operation, but a United Nations operation, with the United States acting under the authority and with the backing of the world community. The sharp edge of suspicion with which American political and economic policy is regarded all over the world would be dulled if not allayed by this procedure. The United Nations would be invested with the dignity and respect which it can never possess until it has demonstrated its ability to take decisive action in concrete cases. The present "crisis" provides that organization with its first opportunity to prove its worth.

The irresponsible unilateral seizure of its most essential function by the United States can result in nothing less than a scuttling of the United Nations. This is the way in which the old League of Nations was rendered impotent. American public opinion has heaped scorn upon the European powers for similar treatment of the now defunct League. This country invites the same judgment upon itself if it takes the Greco-Turkish situation into its own hands.

III

Why did not the Truman administration adopt this obvious course? Why has it taken the ball away from the world organization and run wildly out of bounds in utter disregard of the team play which it called at Dumbarton Oaks and San Francisco? Plainly, Mr. Truman has something else in mind than world peace. He cannot conceal it under the sentimental verbiage about America's love for little nations seeking "to maintain democratic institutions and their national integrity." Such sentiments Americans do indeed hold, even though they are under no illusions concerning their applicability to Greece or Turkey. But the President is under an illusion, once cherished but long since worn out, when he refers to the free peoples

of the world who "look to us for support in maintaining their freedom." The truth is that they do not look to us; they look to the United Nations! They fear us! We think their fears are groundless. But they are very real to them.

The smaller countries, save only those whose governments are the puppets of some imperial power, have unanimously put their hopes in the United Nations. One reason is that they hope the United Nations will protect them against the great powers, including the United States! It is hard for us to swallow this bitter fact. These nations are disturbed at the prospect of the United States extending its power by independent measures outside the functioning of the world organization. To be sure, Greece and Turkey, prompted by Great Britain, have asked us to come over and help them. But even they, desperate as they are, would infinitely prefer that our help came through the United Nations than unilaterally. They prefer it because such intervention would not only promise greater immediate security but would preclude the possibility of imperial domination.

Mr. Truman's excitement over this "crisis" is not rooted in pure altruism. It reflects the militaristic ideology that has become ascendant in his administration, which is now dominated by military minded statesmen headed by himself and his new secretary of state. This mentality has little use for the United Nations. It feels its own power. It feels the great power of the United States. And its policies do not rise above the level of power. It says in effect: *"We* can clean that situation up; let us, then, hasten to do it!" The longtime consequences of such policies it does not see, or, if it sees them, is willing that the world shall be dominated by a single power so long as that power is in their hands. They see Great Britain bankrupt, its empire disintegrating, the Mediterranean unpoliced, and they want to take the broken fragments of that empire—Greece, Turkey, Egypt and the whole Near East with its multi-billion investments in oil—under the wing of the United States.

A *pax Americana* would thus succeed to the *pax Britannica.* This military minded statesmanship does not see that by usurping Great Britain's imperial position we would take over also the permanent liabilities which have brought her empire to ruin, and this without the assets which for two centuries have filled the coffers of the ruling country. Chief among the liabilities will be the sacrifice of the moral position in world esteem which has been our proud possession for more than a century. We shall win an imperial position and hold it only at the cost of being feared and hated by the rest of the world.

All this we could avoid by acting through the United Nations. *We should then have the world on our side,* not alone in the present crisis, but in the future more terrible crisis which may be irrepressible. That final atomic war, if it should come, would probably annihilate civilization in both Russia and the United States. But our maximum chance of avoiding it is not to invite it as we do by singlehandedly challenging Russia now.

Our foreign policy must be taken out of the framework of imperialism in which the militaristic mentality of our statesmen are projecting it. The American people are not ready to cast their traditions and ideals on the scrap heap. They want to help the stricken peoples of the world, but they do not want to dominate them. They are willing to give millions for humanitarian relief, millions—yes, and billions if necessary—for the support of the United Nations in the discharge of its world mission against every threat of war, but not one dollar for empire!

Churches in the Postwar World

[EDITORIAL CORRESPONDENCE]

Honolulu, March 12

WHEN I consider the task of the churches in today's world I find myself thinking of N. H. Partridge of Thorton Heath, Surrey, England. Mr. Partridge was the suburbanite who was stopped on the street by a reporter for the London *News-Chronicle* and asked what ten contemporaries people would still be talking about a hundred years hence. Various prominent Londoners had been drawing up their lists; now the *News-Chronicle* opened its columns to a representative of our old friend, the Man-on-the-Street. But Mr. Partridge named only three. A hundred years from now, he thought, they might still be talking about Henry Wallace as the man who tried to make Americans face world realities, and Albert Einstein "for trying." And then he added a third: *"Anon,* a child born recently who will be the last survivor of Europe, which . . . will have become a vast, slightly radioactive wilderness, entirely devoid of human life."

I think of N. H. Partridge and his answer (reported by *Time* in its issue for February 3) since there, I believe, is laid bare the problem which confronts the churches. There stands modern man, just as you may encounter him on any of our city or village streets, with his fears, his loss of faith, his despair, his need and ignorance of a savior. Can the Christian gospel save him? What else has a chance to save him? But will the Christian gospel ever reach him? Are the churches proclaiming their gospel in a way that is arresting the Partridges of these stricken days? Are they convincing them that the churches constitute an important, let alone hopeful, element in this terrified and doom-threatened world? Therein lies the condition which should start alarm bells ringing in every pulpit and denominational center.

To look at this question realistically, we churchmen need to try to approach it in terms of N. H. Partridge. If we do, there is one reminder needed at the start. All of us tend to evade an honest evaluation of the contribution of the churches by conveniently leaving most of them out of account. We live in the environmental atmosphere of certain churches—say, the churches in the Federal Council or in the World Council—and so again and again we speak, or think, as though these churches represent all of organized Christianity that matters. I know how easy it is for readers of such a paper as The Christian Century to say "the churches think this" or "the churches are doing that," when what we are really talking about is the churches within a restricted group in North America and Britain, and to a lesser degree western Continental Protestantism. The fundamentalist churches, the Roman

churches, the Greek churches, the Coptic churches, the churches of Asia and Africa and Oceania—we habitually ignore them, although in point of numbers they constitute by far the greater part of those who profess and call themselves Christians.

We went through an amusing instance of this convenient forgetfulness here in Honolulu not long ago. When it was learned that the Marine Lynx, with more than three hundred missionaries aboard, would be in port for a day on its voyage to the Orient, the local council of churches arranged to give the missionaries a memorable day's entertainment. Elaborate plans were made whereby the local Methodists would act as hosts to the Methodist missionaries; the Congregationalists would look after the Congregationalists and Presbyterians; the Baptists would entertain the Baptists; the Episcopalians would take care of the Episcopalians; and the Lutherans would look after the Lutherans "and all others." But when the boat docked it was found that there was only a sprinkling of Methodists, Presbyterians, Congregationalists, Baptists and Lutherans. I don't think there were any Episcopalians. The overwhelming majority of the missionaries were Seventh Day Adventists, China Inland Mission men, Pentecostals, Christian and Missionary Alliance people and the like. A hasty and drastic last-minute revision of plans became necessary.

I repeat, therefore, that the first thing to remember in evaluating the impact of the churches on this postwar world is the existence and activity of churches often left out of account. When one does that, one sees that there are some churches which are not offering Mr. Partridge much help toward a faith in the future because they are almost wholly absorbed in a desperate struggle to prevent their own extinction. It is all but impossible, for example, for the churches in Germany to think of anything else. Not much better off are the Protestant churches in France, Poland, Yugoslavia, Bulgaria, Indonesia. The Protestant churches in what were the Baltic republics are virtually extinct. The same obsession with the struggle for survival may be said to have overwhelmed the Russian church. It has flung itself into the arms of the Soviet state, not because of any predilection for alliance with an atheistic and materialistic order, but because that seems at the moment the price of existence.

In addition to these churches whose strength is being expended in their struggle to survive, others are confronted by such appalling tasks of rebuilding that they have little energy left for anything else. Such is the case in England, northern Norway, eastern and southeastern Europe, the Philippines, what was occupied China, and Japan. It is not reasonable to expect too much outreach from churches that are still trying to dig their way from under the rubble. How much energy for world tasks and global thinking would the churches of the United States be showing if, as is the case in England, a sixth of them were in ruins?

Then there are the churches which are all snarled up with the political policies of the states in which they exist. Here one must include the churches in Spain, Portugal, Belgium, Italy, Czechoslovakia, all the states of the Orthodox world, much of Latin America, South Africa and other parts of Africa, Indonesia and, to a considerable extent, France, Holland and India. Nor can the dangers in this direction in Japan, China and Korea be ignored.

Again, it must be remembered that there are still large numbers of churches which are approaching the spiritual agony of these times with a message so "fundamentalist" or confined within such a rigidly traditionalistic pattern that it cannot reach minds formed under the influence of modern education. Now, one may deplore the effects of the "acids of modernity" as much as did Mr. Lippmann when he coined the phrase. But that does not do away with them. Neither does it alter the fact that there is an enormous amount of effort being expended by devoted but tradition-bound churches which has virtually no chance of influencing the young men and women who are typical products of our contemporary cultural processes.

All this adds up to a much more confused approach by the churches to the problems of our world than we like to admit. We make distinctions among the churches, but the secular world does not. It lumps us all together as "Christian churches," and judges us by the composite picture which results. Not long ago an Indian Christian leader protested to the prime minister of the native state of Travancore against the harsh measures introduced to regulate Christian churches and schools. The prime minister justified his policy by recalling certain communal riots. "But, your excellency," objected the Christian spokesman, "those things were done by the Roman Catholics; we Protestants never indulge in that sort of practice." "What's the difference?" demanded the prime minister. "You're all Christians!"

The secular world also has a way of judging the whole by the parts of the church world which it sees. Apologists for Russia's prewar campaign to exterminate the churches rang the changes on this fact. But I wonder what the effect on *today's* Russian youth is going to be when the sycophancy of the Orthodox and the literalistic fundamentalism of the Russian Baptist churches sinks in. We tend to resent judgments passed on Christianity and on the churches on the basis of such evidence. We say it isn't fair. Perhaps it isn't; but fair or not, the judgment is passed. It is another factor which serves to weaken the impact of the churches.

We are told that this is a day of unparalleled opportunity for the churches. It is. Their opportunity grows out of the fact that man has lost faith in himself as a savior, and experiences a mounting fear of the ultimate consequences of a relativistic morality. Man is coming to realize that if he is to be saved from destruction, not untold millenniums hence but quite possibly within the lifetime of those now living, he requires a firm individual and social morality. He also needs a new spirit of humility, of penitence, of devotion to justice, of voluntary cooperation. The Christian gospel has these to offer. It offers them through obedience to the moral law and in the service of the God and Father of our Lord Jesus Christ. Because man so desperately needs this salvation, the churches should be surging forward to a new authority and power in their preaching and their ministry. Are they?

I fear that question answers itself. But if the churches are not surging to the forefront of the modern battleline, why aren't they? Some of the reasons have already been given in the reminder of what a confusing and at times mutually destructive conglomeration we are talking about when we use that term "the churches." There are many other rea-

sons. Some of the most important lie in the realm of theology and the requirement for a burning faith. Since I am no theologian, I will pass these by, only remarking that no tepid faith can mean much to men who are under the shadow of doom. I wish to pick out for comment four other factors that weaken the efforts of the churches to measure up to this crisis.

First, I do not find within the churches even yet a galvanic perception of the nature and imminence of the crisis. I know that a lot of preachers have preached a lot of sermons on the atomic bomb—so many that I hear of some who fish for cheap laughter and applause by beginning their discourses, "I am *not* going to speak on the atom bomb." Where, however, are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation? Jehovah's Witnesses, with all their fantastic manhandling of Scripture and history, come a lot closer to giving the outside world this sense of the urgency of their message than do most of the "regular" churches. I am not sure what the significance is, if any, but I must acknowledge that I get a much more sobering impression of the lost state of man and the doom which threatens his institutions from the pages of the *New Yorker* than I do from most of my church contacts. I'd like to see churches and church organizations spend less time celebrating the fact that they have been going for a hundred or two hundred or five hundred years, and more on the prospect that they have only ten or twenty or fifty to go.

Second, the churches are weakened by the fact that they are still stuck in their old sectarian ruts. They are struggling —here and there—to get out. But they aren't out, and a large majority of the churches don't want to get out. Some want to keep talking about themselves as "*the* church." Leaving such churches out of account, it still is impossible to get the others to "undenominationalize" even their missionary work. When you talk with the men who are giving their lives to breathe life into such a venture as the World Council of Churches, it does not take long to discover how many and how short are the denominational leashes that hold them. It is easy to wax indignant about this, and to point out its folly, but it is not easy to see what can be done about it—not unless there comes an uprising among Christian men and women who grasp the lateness of the hour and the tragedy of Christian division.

Third, where a start has been made toward escaping from the denominational obsession into some form of federated Christian effort, the federated enterprises almost invariably are placed last on the agenda of the churches. I used to watch this years ago in China, when the union Christian colleges were getting their start. When they went out to raise their funds, the mission boards made big publicity medicine out of those united ventures. But when it came to appropriations, the "regular work of the denomination" was taken care of, and then if there was anything left over that went to the union enterprise. Friends tell me there is still a lot of that. Another way in which federated effort is kept subservient to sectarian interests may be seen at present in England, where the British Council of Churches is having a terrible time to get funds or a secretary, pending the outcome of the effort of one wing of the Anglican Church to wreck the whole federated enterprise.

Fourth, one tragic source of weakness in the churches is the enormous gap between the thinking of the leadership and of the mass membership. "Ecumenicity" is the word on which we pin our hope these days. Was there ever a word more meaningless to any but the *cognoscenti?* (There, in fact, are two words that exactly fit each other—"ecumenicity" and *"cognoscenti"*!) The latest Christian Century to reach me contains Mark Rich's review of Granville Hicks' *Small Town*. No one will dispute that Mark Rich knows small towns, and he testifies that Granville Hicks does too. He particularly emphasizes Hicks' verdict that "it is likely that the intellectual and moral qualities of church attendants have fallen off" during the last fifty years. "At an earlier period," Hicks continues, "I feel sure most people in town must have been familiar with at least one set of Christian dogmas." Here is a situation which obtains in more than a few American small town churches. It means the fading out of the teaching ministry.

The Roman Catholic Church is too important an element in the approach of the churches to today's world to be ignored, yet I can give only a few words to it. The Roman Church now has at its head a consummate master of statecraft. A devout Catholic high in Vatican favor said to me in Rome last summer that he wondered at times whether the present pope is not a little too consummate a master of this devious art. The Roman Church has also a more realistic perception of the political, economic and social facts of contemporary life than have most other communions. It is thinking in longer-range terms than other churches. Envisaging the possibility of being engulfed by the tide of Communism in Europe, it is preparing to shift its base, if necessary, to the Americas. With the recent transformation of the College of Cardinals, it is decentralizing itself to the utmost extent possible under its papal form. But in its desperation to find and use allies for the defeat of Communism, it is acquiring in the popular mind a reputation for a reactionary bias which neither encyclicals like *Quadragesimo Anno* nor "Christian Socialist" programs like those of the French M.R.P. can wipe out.

In all that I have written about the present state of the churches I trust that I have not given an impression of hopelessness. There are hope-inspiring stirrings of new life in the churches today. I have seen some of them in places like Iona and Sigtuna in Europe and all over the Asiatic mission fields. The churches are beginning to pull together more than they have for five hundred years. Hard, telling work is being done by hundreds of ministers and in thousands of communities. Some will criticize me for not devoting most of my space to these things, like the Quaker who, in the same issue of the Century which carried that cry of despair and betrayal Professor Bewer passed along from a German pastor, rebuked me for not directing attention to a nativity play by a German prisoner of war. I know that there's much to be said in support of my Quaker friend's rebuke. But, men and brethren, the nations are rushing toward destruction, and the time is short! And I return from this journey compelled to say that the churches do not yet give the impression, at least to this observer, that they are *in deadly earnest* about their use of the time that remains.

PAUL HUTCHINSON.

Britain Looks Again at America

By Kathleen Bliss

TO COME to America, as I did recently for a brief visit, is to be thrown into a vigorous nation in the prime of its youth, conscious of its immense resources and beginning to shoulder international responsibilities in a fashion commensurate with its power. To me this first visit was like being carried back into the age of Elizabeth, when England also had abounding vigor and vitality. That first impression was quickly followed by the realization that this is the world in which to a great extent Britain's future is cast. Henceforth we Britons shall have to live in a world whose shape is largely determined by what America and Russia do, and even more by what they are and believe.

The Discipline of the Possible

By comparison England seems an old country, and tired and conservative. I do not mean that Britain has no more initiatives to take in world affairs and now can play only the negative role of adjusting herself to other nations' planning. But there is a perceptible shift of power. In every debate in the House of Commons on any aspect of foreign affairs the question is raised, This or that may be the right thing to do, but has Great Britain, with her reduced economic resources, her crisis of manpower, her immense tasks at home, the power to implement this policy? The discipline of the possible bears down upon us today.

I return from my visit to America impressed with the importance of overhauling our international myths—those pictures of other nations which we carry in our subconscious minds and personalize in names like John Bull and Uncle Sam. Open diplomacy can succeed only if there is a much higher standard of education in international matters among the citizens of the great powers. This education needs to be of two kinds. First, it must impart far more factual knowledge, so that a large proportion of the citizens know, for example, what is meant by such names as "Potsdam," "Yalta," "Bretton Woods," and are aware of the main issues at stake in the partition and continued occupation of Germany, and realize where the main areas of acute controversy are in the world. The percentage of people in any country who are tolerably well informed about international affairs is small, but it is increasing and needs to increase still more. These people are for the most part what one might call the opinion-forming section of the public—all who teach, preach, write, use the radio, lead voluntary organizations or labor movements or political parties.

Myths Must be Changed

But, second, and far more difficult than giving more information to those who are willing to receive it, there must be education to change the myths. This does not mean that we must create idealistic myths, substituting cheerful pictures of "the Russian," "the American," "the Briton" for the partial and distorted pictures which are current at present. (Idealization, by the way, is a strong temptation to religious people.) It means rather that we have to bring our myths up to date, put some new features into them and drop out certain old ones, attempting to make them conform to present-day realities.

In my opinion the most powerful force operating for a genuine change of myths is the motion picture. But that is only because there has been both in America and in Great Britain a movement toward making the film reflect and portray ordinary people in ordinary situations. As soon as films are consciously used as a propaganda medium to portray the "ideal Briton" to America or vice versa, their usefulness is done. Radio and the press are the two next most powerful mediums. The churches too have constantly performed this myth-changing function for their members. Their missionary work in particular has given to church people an informed view of the Chinese, the Indians and the Africans such as does not exist in any large section of the American or British population outside the range of the churches' influence.

For Example, Take France

It is impossible to calculate the difference made in the course of events after the First World War by the failure to understand that France had suffered more serious damage than any other nation participating in that war, more serious even than Germany. France's losses in men and in acres of land devastated and towns destroyed were computed in terms of millions of lives and hundreds of millions of dollars. But none of this went home to the people's imaginations. They did not understand that the true weakness and exhaustion of France was in her inner spirit. The myth of the French as invincible in their armies, implacable and resolute masters of war, astute in diplomacy and skillful at the council table still continued, though the heart of France was in the clutch of irrational fear. The Maginot Line with the gun turrets that could fire in only one direction—toward the German frontier—and the motto *"Ils ne passent plus"* indicated this mood. No nation which was not gripped by an inner panic conviction that the Germans were irresistible could have produced a Vichy government. The old myths of France stood in the way of a new understanding.

It is being said by quite intelligent people that Great Britain is in the same position after this war as France was after the last—that she has won the war, but at such a cost in foreign credits, destroyed cities, disrupted industry and reduced manpower that she is in a fair way to losing the peace. Her real losses at the economic level are indeed only now showing themselves to the world at large and to the rank and file of Britons who for two years have been warming themselves with the thought that "it takes time for things to get back to normal after a war"—as though there was in the so-called normalcy of prewar years some majestic quality which is now drawing "things" back to them.

Here is the material for a new myth of Britain—economically exhausted by the war, more stringently rationed today than at the height of the submarine campaign,

caught in the midst of immense changes in her economy by a blizzard which has closed her industries for weeks, created bottlenecks and delays which will last for months, and caused grievous harm to her vitally needed agriculture (still her largest single industry), including the death of a million sheep and other livestock. It may be that the narrow margin by which Britain might have got through has vanished. At the same time, it looks as though in India, Egypt and Palestine, Britain no longer has the power to hold her own, and it seems that her empire is crumbling.

Those who obstinately cling to the myth of imperial Britain are clearly disproved by recent events. But those who swing to the opposite myth of derelict Britain are perhaps erecting a dangerously false symbol also. This picture in terms of economic prosperity and imperial power is only half true. Some of the most important features are omitted. Forces were at work in the period between the wars which were corrupting the heart of Britain. Chief among these I would put the cynicism which prevailed, particularly about the things which are Britain's chief glory—her democratic institutions. In those years Parliament was constantly referred to as a "mere talking shop," and it was openly suggested that powerful economic interests ruled the country through puppets at Westminster. We have always had a tradition of laughing at self-important mayors and corrupt aldermen, but between the wars it was fashionable to deride, not the men who held them, but these democratic offices themselves. Local government was spoken of as almost inevitably corrupt and ineffectual, and younger men did not come forward in numbers adequate to fill the many voluntary posts which keep our local governments going.

Decline of the Imperial Mood

Even louder was the cynicism about the British empire, especially among the younger generation. I remember as a young teacher the acute self-consciousness which I and my contemporaries felt about "Empire Day," when the schoolchildren sing songs and celebrate the empire. Those of us who were Christians sang Kipling's words, "Lo, all our pomp of yesterday is one with Nineveh and Tyre," and wished that the prophecy were already fulfilled. This was a mood in which moral judgment was partially suspended. We were uneasy about the possession of an empire; therefore we were indifferent to questions of ruling it well or ill. Nor was this mood confined to the young. The Oxford Union Society might in anti-imperial spirit express its unwillingness to "fight for king and country," but more serious though less observed was the fact that only a tiny handful of M.P.'s attended debates on India and the colonies.

The British imperial mood died from within Britain, and cynicism and idealism alike had a hand in the slaughter. The tragedy was not that the mood died but that nothing took its place. Before the war we seemed well on the way to a dangerous flight from political responsibility of all kinds, local, national and foreign.

After 1940 a new factor came into British life. We were miraculously saved by 21 miles of sea from a ruthless enemy whose activities on the farther shore could actually be seen by the naked eye. We recovered the sense of being an island people, near enough to Europe to be a part of its fortunes, far enough away to be spared this its greatest calamity. Those of us who were shut up in the island for the duration rediscovered the glories of the English countryside. Those who were compulsorily exiled overseas thought nostalgically of the island and of that spot in it which was home.

A New Awareness

Never were so many books about England produced and voraciously read—books about country architecture, farming, birds, flowers and scenery, country biographies and country novels. Trollope, most English of English novelists, was the most surprising revival. History books were read and written, and through his radio speeches to the nation Mr. Churchill evoked in many an interest in English history. Theaters were closed, but hard after reopening came a magnificent Shakespeare revival. The newly founded Council for the Encouragement of Music and the Arts made English art and music widely popular. Most startling of all was the recovery of prestige by our democratic institutions. A scientific inquiry in a sample area conducted last autumn by the Political and Economic Planning Committee showed a rising trend of interest in local politics.

Alongside this cultural revival came a series of projects in the political and economic sphere, undertaken by the coalition government. Among these were a social insurance plan based on the Beveridge report; a new all-inclusive health service; a large measure of educational reform, made into law in 1944; the preliminary work on a new Town and Country Planning Act designed to save our countryside from ruin and our cities from never ending suburbia; and a measure, revolutionary in methods, for establishment of entirely new towns by direct government action. A new scheme of preparing legislation was adopted, under which the main lines of government policy were outlined in a series of white papers, bought and widely read by the public, so that for the first time there was as it were a discussion between government and people on proposed legislation before it was passed. Back of all this activity was a feeling which might be put into these words: Here we are, an island people of forty millions. If we get through this war, what can we do by careful social planning to rid this island of the scourges that blot it—unemployment, want, disease, ignorance—and how much of a beginning can we make now?

Continuing Reforms

Today, in spite of the blackness of the economic picture, this resolution has not disappeared. The school-leaving age goes up on April 1, and thousands of new teachers are in training. University teachers everywhere report that the postwar generation of students is the finest that has ever passed through their hands. New schools are being planned. The health service is still being worked upon. The New Towns Act has been passed into law. A ministry of social insurance has been set up and the first family allowances were paid last August.

We know, quite soberly since the fuel crisis, that economic nemesis may fall on us. But meantime we are not going to be stampeded into panic measures of cutting down the very things that build up a people—health, education, good housing. What ultimately makes a nation? What but its people? On them the true myth of a nation is founded.

Laymen in the Christian Community

By Wesner Fallaw

THE CHURCH is answerable for the character of the environment in which it finds itself. Its responsibility begins in its own community. Hence the demands made upon the congregation for leadership are more than it can possibly meet unless each lay member assumes his full share of the load. But even with all its laymen active no one congregation is equal to the demands laid upon the church by the average community. Therefore the churches must work together to rout the secular order and to build a Christian society. Ecumenical planning on a world scale is a device of self-delusion unless it is rooted in ecumenical practice at the community level. The following is addressed to laymen who seek to strengthen Protestant unity and cooperation in their churches and communities.

I

Almost every community in America today is faced with the task of extending and improving Christian education. At the same time the churches of most communities are planning to build or improve their plants. These two facts call for a sharp and careful examination by laymen of proposals that are made without regard to the whole community. To plan by single parishes instead of by the whole Protestant community is expensive and tends to perpetuate ineffective church programs. Denominational organizational structure ought to give way to interdenominational thinking and administrative procedures which take account of the ecumenical purpose. The first step toward this end is a community inventory, and that will probably have to be taken by laymen.

Look at your community. It will seldom divide this neatly, but it probably has the equivalent of churches that we may call Meetinghouse, Stone Church, Red Brick, Modified Gothic and Parish House. All these churches represent different denominations and each has a minister. Of the five ministers, all can preach reasonably well and some believe in the ecumenical emphasis which their seminaries have been providing. One has special interest in Christian education for children; one shows skill in youth work; one is strong on social justice; another reflects his training in pastoral psychology and is sought after as a counselor; and one is a superior salesman and promoter. All these men are attempting to give their separate churches an inclusive ministry. For all it is difficult to find time to study and to be with their families. Each minister tries to enter fully the numerous constructive affairs of the community.

The new council of churches in your community, an outgrowth of the ministerial union, is promoting weekday religious education, mainly because most people recognize that the Sunday school is a failure. It is hard to raise the money for weekday religious instruction and next to impossible to find enough well trained professional teachers. A tedious meeting reviews the situation: Meetinghouse is paying its share of the assessment. Stone Church is behind because its members are already giving all they can to the fund to renovate the sanctuary. Red Brick has little real interest in weekday religious education because its minister, though an able educator, believes that the expanded Sunday teaching schedule of his parish is a better answer to the problem of sound Christian training. The other churches are unwilling to put up money until they are sure that competent teachers will be in charge.

As the ministers talk, now and then pausing to allow the laymen to speak, it becomes clear that the five churches, instead of starting out to make full use of their existing Sunday educational programs and ministerial talents, have resorted to the popular weekday movement without due deliberation.

Whether the minister-led council of churches is dealing with Christian education or with other issues of common concern, what it seeks is cooperation—and that is not enough. Churches today cannot be content merely to operate together. If they are to do the job that must be done to meet the needs of man and fulfill the will of God, they must be *coordinated*—of one order. If ministers have performed the valuable service of charting the way of interdenominational cooperation, it remains for laymen to move forward to coordination. To illustrate:

II

The minister of Modified Gothic, a competent counselor, might by common consent open his office to all who wish his help. He can then concentrate on counseling and general priestly functions, leaving educational leadership to the minister of Red Brick. He need not spend himself in trying to get the high school youth of his congregation to attend his Sunday evening group; for these youngsters are flocking to Parish House on Sunday evenings, to join their public school friends who belong to that church. Besides, Parish House's parson understands them; they like his approach.

So far as the needs of the Protestant community are concerned, the Parish House minister would make the best contribution by devoting most of his time to youth. He can direct a program that avoids too much division among the young people of the various churches and at the same time points them toward the particular church of their parents. When adolescents of five churches attend the same high school it is contrary to their herding habits to insist that they support five separate church youth organizations. Furthermore, if Parish House is wise, it will use its renovation fund to found a community church camp, a youth chapel or a library of religious books that will meet the needs of adolescents and adults alike.

The chances are that at least three of the five churches in your community are planning to spend enough money to provide at least three times as much church space as the local Protestants need or can afford. Available funds might better be diverted to strengthening the poorly financed staff work of the World Council of Churches, to promoting missionary enterprises, to expanding relief pro-

grams around the world. Purposes of this high nature would stimulate the local Christian community to renewed zeal and bring them a spiritual awakening the like of which they will never know so long as they foster ingrown and puny objectives.

III

There are obvious arguments against these suggestions. Some people will say that churches are not yet ready for coordinated work. But it should be equally plain that they can get ready by starting. And the starting is up to laymen. Other people will contend that laymen are just as much habituated to the old ways of Protestant divisiveness as ministers. But times are changing. In a less complex society, when the church offered about the only means for individuals to express themselves through positions of leadership, it would indeed have been futile to advance proposals for a unified Protestant community program. But modern life makes so many demands on people, offers them so many opportunities for self-expression through leadership, that they do not have to maneuver in the church to gain prestige. Civic and social outlets drain off this self-seeking energy—partial vice that it is—so that the real problem of the local church is generally to find enough leaders to fill the jobs, instead of multiplying church jobs, as formerly, to meet the demands of parishioners who want to stand in the spotlight.

It follows then that laymen are very nearly ready for coordinated community church work. But the venture will have to be a *community* venture, undertaken by people who already have communion in some areas of human relations. People who now enjoy face-to-face relations in parent-teacher associations, in the public library, on recreation fields, in civic promotion and in business, are probably ripe for unified church work. And they will start it the moment a solution appears to the problem of finding competent church school teachers, financial canvassers and the like.

IV

Laymen are not without a chart for this work. Church councils have long held interdenominational training classes for Sunday school teachers. If an educational method is good for the children of Meetinghouse, it may be as good for the children of Stone Church. If visual aids promote better learning in one church, they may be relied on by the next also. If the pastor of Red Brick knows how to enlist and train competent teachers for his own church, he will probably be able to serve the entire Protestant community equally well. And while he is freed for this work, his promotional duties can be carried by his fellow minister who takes over the united promotional task of the five churches.

Skeptics will point out that this proposal assumes that there are no doctrinal differences left to divide Protestant churches. If Gothic Church preaches a near-humanism and Stone Church prays to Jesus, the two will certainly find it difficult to merge their emphasis in a unified program for educating children and youth and counseling individuals. This is something of a problem. You may lose one or more of the five churches in your community as you move toward coordinated objectives. But whatever number remains, use it. You may confidently expect that, when it next makes a ministerial change, the particular church now out of line is going to have as its parson a man who is more sympathetic toward the doctrinal views that now prevail in your community.

It will be said that these proposals logically call for a weakening of denominational over-all bodies and mergers of two or more of your five churches. Well, what of it? Do denominational overhead bodies exist to serve the local church or vice versa? A more essential question is, Do local churches owe their first allegiance to denominations or to the body of Christ?

Actually, however, it is possible that your community will find it more advantageous to keep five churches than to merge some of them. The exploratory discussions may even expose an undeveloped area of the community where an additional church is needed.

V

Coordinated local Protestant work looks toward inclusive community service and at the same time allows ministers to specialize. In most instances, all the ministers will continue to preach—at least once on Sunday. Thus each church will retain its immediate fellowship through the worship experience. Most of the priestly functions will be performed as now. But the teaching of children, work with youth, family guidance, individual counseling, church building programs, social action, community reform and participation in the World Council of Churches will become unified and comprehensive enterprises instead of the separate and sketchy activities they now are.

In place of a one-man staff in each of five churches, there can be a five-man staff operating as a unit among the Protestants of the community. And the individuals composing the staff will find that their effectiveness is increased when they come to act alone.

Of course it is likely that your Protestant ministerial staff will not, at first, be so nicely balanced as to talents and interests as in the imaginary community we have been picturing. But the community council of laymen and ministers will quickly perceive the necessity for making future staff appointments in the light of the comprehensive program. Many ministers, like other professional men, want to work in situations where they can specialize. Suspicious laymen may continue to think that all clergymen conceive of specialization as preaching. That was true until recently, but modern ministers have broader interests, in keeping with the more varied training programs in the seminaries and the trends of modern society. The minister remains a preacher, but he is quite happy to have means of expression other than, or in addition to, the pulpit.

Tired ministers, too long spread thin, need relief. Fractional Protestantism needs wholeness. Coordinated work in the local community can cut waste to a minimum while providing a comprehensive program. Laymen have experience in planning and carrying through coordinated enterprises much more complex than this kind of cooperative Protestant approach. They can undertake this long-term and inclusive program for their communities. And they must do so if Protestantism is to survive and grow and discharge its responsibility for the character of American life.

Our Ailing Diplomacy

By Robert T. Oliver

OUR AILING state department is being moved from its gloomy old Victorian quarters to a new, brightly modern office building. Many hope that it will benefit from the change of scene. This expectation seems a little naive, however. The malady of the state department goes too deep to be cured by a dozen roses and new curtains at the windows. It calls for surgery, blood transfusions and a change of diet.

Peoples all over the world are bewildered by our diplomacy—our defeated enemies as well as our disillusioned friends. This country equipped and spearheaded the drive to win the war, but doesn't know what to do with the peace. We rushed forth like St. George to slay the dragon of evil, but we come back more like a glutted old billionaire, with a preponderance of economic and military power but no plans or desire to use it.

Not a New Malady

The malady of the state department has been festering for a good many years. Cordell Hull was too ill himself to give it the proper care. Stettinius was too inexperienced. Byrnes was too busy. And Marshall needs an organization able to function at full speed, rather than a patient requiring diagnosis, expert treatment and long recuperation. Just at the time when an efficient state department is most needed, it is least able to serve. What is wrong?

The commonest diagnosis of the ailment is poor personnel. In the final analysis this may be correct, but the problem is not a simple one. The system itself is much at fault, especially since December 7, 1941. By definition, our state department has control over our relations with other nations. But in fact this has never been wholly true, and in recent years it has not been even half-true. Pearl Harbor placed direct control of our most important foreign relations in the war and navy departments. Presidential and congressional decisions placed other important international functions in such newly created agencies as the Lend-Lease Administration and the Office of Strategic Services. The recently organized Atomic Energy Commission is being given jurisdiction over the most vital problem in international relations. Still other important diplomatic powers are exercised by our delegates to the United Nations.

Result of Overlapping Authority

But this is only part of the story. The departments of justice, commerce, treasury, labor and agriculture all have direct and significant functions in dealing with other peoples and governments, especially at a time when we have occupation forces in Germany, Japan, Austria and Korea, to say nothing of the military bases we are setting up in many parts of the world. The lines of authority held by all these departments and agencies are interwoven but not interlocking. Hence chaotic confusion.

Two years in federal service taught me that the chief virtue of the ordinary career man in any division of the government is astute caution. Federal employees, like other individuals, desire to hold their jobs and win promotion. They soon learn that the best way to do both is to say and do as little as possible.

If a federal official makes a good decision, he is likely to be assailed by the heads of other departments for having infringed on their authority. If he makes a bad decision, he is overwhelmed with obloquy from all sides. The easiest and safest thing to do is to make no decisions at all. Keep the problems "under study"; report "progress" from time to time; "consult" with every other agency involved; request more funds occasionally, and when they are not granted point out how the work is being handicapped; defer any decision until "joint action" can be taken, thus simultaneously spreading the responsibility and winning a reputation for careful thinking and cooperation. These are the officeholder's success formulas, known collectively to the citizenry as "red tape." No real improvement in the state department or any other governmental agency can be expected until measures are taken to cut this red tape.

The Situation in Korea

The confusion and inefficiency caused by overlapping and ill defined spheres of authority are well illustrated by the situation in Korea, which I studied at first hand during an eleven-week tour of investigation. The American zone there is ruled by our military occupation force, headed by Gen. John R. Hodge. General Hodge has been assigned the diplomatic function of negotiating directly with General Chistiakov, commander in the Russian zone, in an effort to reunite the severed halves of Korea. In these negotiations Hodge is governed by directives from the state department. His progress is subject to higher policy decisions reached in Washington and Moscow.

On all matters pertaining to his military force and supplies, General Hodge is obliged to report to MacArthur in Tokyo but must deal directly with the war department. As military governor of southern Korea he is subject to the control of the Far Eastern division of the state department, but the equipment and personnel with which he operates have to be secured from the Pentagon. The Far Eastern division urges him to give his officers thorough training for specific jobs, and the war department keeps bringing his officers home and replacing them with raw recruits.

Korea's basic economy has been ruined by division of the country into two zones, so contrived that they separate the industrial and agricultural parts. Hence the commerce department has an influential voice in deciding what steps shall be taken to rehabilitate the Korean economy. But the currency of Korea has been inflating steadily during the eighteen months of occupation, and the treasury department has charge of the problem of stabilizing Korean money so that it can be admitted to the international exchange. However, since our zone is agricultural, no fundamental reforms may be undertaken without the concurrence of experts from our department of agriculture.

With so many hands trying to spin the wheel, and no one having authority to call the turn, the result is confusion, stagnation and increasing misunderstanding. The 30,000,000 Korean people can only sit and wait, while they —and the rest of the Orient—wonder why our foreign policy is so confused.

Outdated Information

Actually the situation is even worse than this summary indicates. In the first place, many of the so-called "experts" who gather and coordinate the facts upon which our policies must be based have never been in Korea. Of the few who have visited Korea, most have done so under Japanese auspices, in the days when Japan was laboring to make a case for keeping the peninsula as a slave state. In the second place, Korea is 8,000 miles away, is almost unknown to the American people, has no bloc of voters in this country, and therefore is easily kept on the shelf. And in the third place, there is no effective means by which the responsible officials of the various departments concerned can get together to consider the problem in common.

The case of Korea is not unique; it is simply one specific illustration of how our foreign policy works. The wonder is that our international affairs aren't in even a worse muddle than they are.

The average citizen has no direct contact with the state department. He can write his congressman in protest against or inquiry about the Polish election or the occupation of Japan or the division of Korea or whatever problem concerns him. But however much the congressman may wish to please a constituent, his influence with the state department is small. The legislative and executive divisions of the government are both jealous of their own status and powers. The congressman may criticize or demand, but except when appropriations are requested or a diplomatic appointment is to be approved, there is little effective action that he can take. State department officials are expert in politely brushing off congressional complaints.

Far Removed from the People

If citizens of Oshkosh or Peoria actually get strongly enough worked up over a problem to send a deputation to Washington, some state department official will courteously give them time to state their case. Then he will smoothly —and accurately—inform them that due consideration will be given to what they have said, but that of course he himself has no authority to pass upon it. It is only when an individual tries to thread his way through the maze to discover (if he ever can) just where the decisions really are made that he learns how cumbersome and far removed from the people our representative democracy is.

One thing people forget when they try to discover what ails the state department is that its employees are individuals much like everyone else. They range in ability from clerks able to earn $1,800 a year to administrators who can command $10,000. They have their prejudices and special interests and their own quota of ignorance. Most of them are not supermen afire with zeal to reform the world, but simple family men who want security and a living wage. Some are industrious and some are lazy. Most of them do their assigned work with a decent conscientiousness, but when the clock strikes five they want to close up their desks and go home to pursue their hobbies and cultivate their families.

Physicians soon acquire an impersonal, detached attitude toward suffering and disease. State department officials develop this same professional immunity to international crises. Cases of stomach ulcers are no more frequent among its seasoned functionaries than in any other segment of the population. They know from long experience that one crisis will pass and another will come to the fore. They know that there will be excited editorials and excited deputations demanding action about Perón's pro-German regime in Argentina or the Polish elections or the Korean scandal, and they know that if they sit tight and assert stoutly that "the situation is being carefully studied" the crisis will probably dissolve or at least pass out of public attention. It is only the Bradens and Messersmiths and Hurleys and Grews—the men who try to do something about the problems—that get into trouble.

What Can be Done?

We may say then that the malady of the state department stems from two sources. One is the cumbersome, overlapping and ill-defined division of authority among too many agencies and departments. The other is that the tremendous problems of a world which has suddenly become one must be handled by little men.

Secretary Marshall has no medicine to cure this ailment. The remedy must fit the dual nature of the disease. There must be, first, a drastic reorganization of the executive branches of the government to bring all international authority under one head or at least into close working cooperation. Truman and Congress together could do this, but Marshall can't. And second, there must be better salaries, more attractive circumstances, and the pressure of public demand which together will bring wiser and more devoted men into the service of the state department.

An observer of the Washington scene can discern little hope that either of these remedies will be immediately applied. The failure to apply them is costing us the opportunity we won in the crucible of war to remake the world along democratic lines. It is costing us the respect and confidence of bewildered peoples everywhere, who probably couldn't do better themselves but assuredly expected better of us. And as we watch the crumbling of democratic defenses before the onward march of Communism, we are forced to conclude that this failure may cost us the necessity of waging an atomic war.

Why is the state department sick? My answer may not be the same as yours. But surely every American voice can join in a crescendo of demand that effective remedies be applied at once to get it well.

'When Ye Pray'

WE PRAY with chosen term and studied phrase;
We specify our problems one by one—
When supplication, gratitude and praise
Need only these brief words: "Thy will be done."

DANA KNEELAND AKERS.

BOOKS

S. K.'s Books in Brief

A KIERKEGAARD ANTHOLOGY. *Edited by Robert Bretall. Princeton University Press, $5.00.*

MY OWN incomplete collection of Kierkegaard's works fills twenty-one inches along the shelf and contains nineteen volumes the retail price of which totals $48.25 for the American plus 35 shillings for the British volumes. The Great Dane's writing life was relatively short but he was very prolific. It is agreed, even by those who do not agree with his views or admire his style, that his influence has been great and that his books are important. But his works are so voluminous that reading Kierkegaard can be almost a lifetime enterprise, like reading Kant or Goethe. I am not saying that it may not be worth the time it takes, but other occupations encroach upon the leisure of most of us and other books invite a share of our attention.

A volume of excerpts from Kierkegaard's works therefore serves a real purpose if the selections are made intelligently, as they are in this anthology. The term "anthology" must be strained somewhat to cover such a collection as this. Meaning strictly a bouquet of "flowers of literature," it suggests an assortment of short pieces—lyric poems perhaps, or beautiful bits of prose. Fortunately, Dr. Bretall has been bound by no such limitation. This is no hodgepodge of snippets or selection of favorite paragraphs and pungent passages. The only section that even has this appearance is the three pages of crisp and detached paragraphs selected from the 20 pages of the "Diapsalmata" (in *Either/Or*). But there the original is just that sort of material.

The plan, in general, is to give selections of considerable length, chosen so that they present, so far as the limitations of space permit, the author's argument in each book with reasonable continuity and sufficient fullness to meet the needs of those who would like to get the substance of Kierkegaard's "message" in a little less than 500 pages. The arrangement, for the most part, follows the order in which the books were written. There may be some good reason, not at once apparent, for the one shift in the order of parts within a single work—putting "Rotation Method" at the opening of *Either/Or*, whereas S.K. made it seventh among the eight parts in the first volume of that work. In connection with that same book it may be noted that the omission of S.K.'s brief but powerful "Ultimatum" is more to be regretted than the absence of the "Musical Erotic" and the reduction of the "Diary of the Seducer" to one-third of its original length. The last mentioned is still, however, the longest section in the anthology.

Excellent representative passages are given from all the volumes of *Edifying Discourses*. Here again the chronological arrangement is greatly to the reader's advantage. The sooner he can get at this rewarding material the better, if he is not already a confirmed *afficcionado*. There are sufficiently ample selections from the major works, the *Journals, Philosophical Fragments, Stages on Life's Way* (rather too briefly done), *Unscientific Postscript*, and *Works of Love*—not to mention the others—to convey the main sense as well as the flavor of the original. Inevitably the book ends (almost) with the *Attack upon "Christendom,"* as Kierkegaard himself did.

The translations are those of Walter Lowrie, David and Lillian Swenson, Alexander Dru and Douglas Steere. The editor's brief introductions to the several books will be helpful to the reader, and his bibliographies will be useful to the student. Some readers will find their appetite for Kierkegaard satisfied by this anthology; others will find theirs whetted—a valuable service in either case.

W. E. GARRISON.

Books in Brief

SOUTHERN EXPOSURE. *By Stetson Kennedy. Doubleday & Company, Garden City, N. Y., $3.00.*

It has become axiomatic, whether true or not, that no damnyankee knows anything about the south, and that any "meddling" with the problems of that section by persons who live elsewhere is to be resented bitterly. That rule cannot be applied to Mr. Kennedy, for his two Confederate grandfathers left him a proper southern birthright as his heritage, and he was born in the south and has continuously lived there. His survey of economic, political and social conditions in the south is ruthlessly factual. He is not much interested in apportioning the blame, but he rightly gives the north enough of it to forestall any sense of superior virtue in that quarter. He is more interested in cures. Unionization and a fair employment act are recommended. The TVA showed one way of betterment. "White supremacy," with all its champions from the Klan to Gene Talmadge, stands for exploitation and retrogression. Mr. Kennedy reveals, passionately and indiscreetly, the techniques of the builders and manipulators of prejudice, the devices of political control and the practices of economic skullduggery by which the position of the "superior race" is bolstered. Complete equality of races is the only right goal, he thinks, but immediate progress requires organizations, like the Southern Regional Conference, which will skip the segregation issue and fight for economic and political equality. The book is controversial, as every good book on this subject is.

THE BATTLE FOR LEYTE GULF. *By C. Vann Woodward. The Macmillan Company, $4.00.*

The importance of this action in the history of World War II and in naval history as a whole is indicated by the fact that "the battle for Leyte Gulf was the greatest naval battle of the Second World War and the largest engagement ever fought on the high seas." It was the turning point in Japan's naval effort and therefore, more than any other one action, the turning point of the war. There were moments when the battle seemed likely to turn the other way. Dr. Woodward, a professor of history at Johns Hopkins and during the war a naval intelligence officer, writes a calmly accurate and detailed history into which hero tales—such as those connected with the sinking of the destroyer escort Roberts, among many—enter only because they are parts of the factual record. There are charts and vivid photographic illustrations.

Books Received

(Some of these will be reviewed)

Tales of the Hasidim, The Early Masters. By Martin Buber. Schocken Books, $3.75. The Hasidim (meaning "devout") were members of a Jewish movement, beginning about 1700, for the cultivation of piety "through joy and exultation of spirit" under the guidance of *zaddikim* (masters) whom they regarded as saintly persons so close to God that miracles were constantly wrought for and through them. The miracle tales and wise sayings of the masters were preserved orally for a long time. It is chiefly through the present author, Dr. Martin Buber of the Hebrew

University of Jerusalem, that these materials have been collected and organized into a coherent body of literature. The founder of Hasidism was Israel ben Eliezer of Mezbizh (called the Baal Shem Tov, or "master of the good name"), with whom many of these tales are concerned. Others tell of other masters of the first three generations. A second volume of the later masters is in preparation.

All Souls' Night. By John Kelly. Harcourt, $3.00. A novel.

American Sea Power since 1775. Edited by Allan Westcott. J. B. Lippincott Co., $5.00.

Social Work Year Book, 1947. Edited by Russell H. Kurtz. Russell Sage Foundation, $3.50. The periodical volume, biennial since 1933, indispensable in its area, giving "a description of organized activities in social work and related fields." Its 80 topical articles, alphabeticaly arranged, constituting an encyclopedia of the subject, are followed by a descriptive list and directory of 539 national governmental and voluntary agencies.

450 Stories from Life, A Book of Illustrations. Compiled by Leonard Rush Jenkins. Judson Press, $2.50. An anthology of stories useful as homiletical helps. Each story is related to a pertinent text.

They Saw the Lord. By Bonnell Spencer. Morehouse-Gorham Co., $3.00. This "discussion of the resurrection appearances of our Lord" is not designed to be a critical study. Its basic assumption is that every biblical statement on the subject is accurate so far as it goes. The primary problem, then, is to show that all these statements, when taken together, present a consistent picture of a series of events of which the writers were witnesses, each from his own standpoint. A second purpose is to show that the appearances of the risen Christ illustrate the basic pattern of the spiritual life by which he comes to us. It is this latter aspect which opens out into an intensely devotional treatment of the theme. The point of view of the author, who is a member of the Anglican celibate monastic Order of the Holy Cross, is that of the most extreme Anglo-catholicism.

The Church as Educator. By Conrad H. Moehlman. Hinds, Hayden & Eldredge, $2.00.

Deep is the Furrow. By Ken Anderson. Zondervan, $3.00. A novel.

Who Has Seen the Wind. By W. O. Mitchell. Little, Brown & Co. (Atlantic Monthly Book), $2.50. A novel.

For Such a Time as This. By Carl McIntire. Christian Beacon Press, Collingswood, N. J., $2.00. Exposition and application of the book of Esther.

CORRESPONDENCE

What Life is Like in Berlin

EDITOR THE CHRISTIAN CENTURY:

SIR: The following recently appeared in the Berlin, Germany, *Neue Zeit* as a letter to the editor:

"'Help! Help!' a voice cried from a basement room through a window covered with paper. The owner of the building was sweeping snow from the sidewalk. Following the sound of the cries he climbed through the window into the cellar. The floors were half-rotted, the walls damp. Furnishings consisted of a table, a bed, a kitchen cabinet. On the seaweed mattress lay a man, his feet covered with a rag. His body was frozen stiff, but there was yet life enough left in him to cry for help.

"The owner called a doctor, who said that the sufferer was mentally unbalanced by what he had undergone and ordered his transfer to the hospital. But the hospital authorities ordered the owner to bring the patient. That however was impossible because of the want of covering or clothing and inability to find a conveyance. After another day of suffering, the victim was released by death. In that house 78 persons are still living, in 24 kitchens and 28 other rooms. Most of them are marked for death. There are thousands of such houses in Berlin.

"Another family: The mother is deaf. The youngest child is four. The oldest son was lost in the war. The father has been a British war-prisoner since 1943. A 14-year-old son earns 15 marks [about $1.50] a week. Another son of 16 earned 20 marks a week until he broke down with 'physical exhaustion neurosis.' The family has no fuel, no clothing, no bedding; it has sold everything for food."

McKeesport, Pa. JOHN F. C. GREEN.

What Basis for Respect?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of February 26 had two splendid articles of penetrating insight into the Roman Catholic Church and its subtle strategy in securing funds for its parochial schools. (Let us call it the "Roman" Catholic Church since most Protestants are "catholic" in their thinking, theology and global responsibilities.)

You are right that many Protestants are being lulled to indifference and complacency by a spirit of "tolerance." A Jewish rabbi recently suggested that "tolerance" is not so very difficult, but when we move into the area of "brotherhood" we discover the delicate evaluation and experience of acts, thoughts and ideas that affect each other. In the light of that careful analysis we endeavor to respect each other. Our Roman Catholic friends "tolerate" us only as a matter of "expediency." That is a harsh sentence but put it to the test of the experience of Spain, of Italy, of countries in South America, of Mexico. What does one find?

You will be criticized for stirring up religious bigotry; apparently, Protestants are the only ones capable of becoming bigots. You will be challenged on the idea of making for division within the cultural life of our nation; strikingly, Roman Catholics with their school system are doing just that according to your thesis. You will be hated by the Roman Catholic hierarchy for unmasking their long-term plan; interestingly, when one reveals the "whole truth" he is slandering and distorting Roman Catholic propaganda.

First Methodist Church, EDGAR T. ZIMMERMAN.
El Monte, Calif.

Layman at Pittsburgh

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently Stanley High took time off from his chores at *Reader's Digest* to favor your readers with an appeal for the resurgence of laymen within American Protestantism. Although I am not a Protestant, I took heart at this. I did so not because I have an aversion to clergy or an enthusiasm for laymen, but because I am enthusiastic about religious resurgence in general. So I went off to Pittsburgh to cover, for the newspaper that employs me, the Federal Council's conference on the church and economic life.

Do I still have enthusiasm? Unfortunately, no. If the way the laymen acted at Pittsburgh is a criterion, American Protestantism should immediately begin to pray: "Please, God, not too many lay leaders until they become at least half as Christian as are the clergy."

This writer has attended numerous church conventions during the past few years. Never before has he attended one at which the laymen so completely dominated. Never before did he hear so many men use so many words to say so little. The Protestant layman is decades behind the Protestant ministers in terms of social action and centuries behind him in understanding of the Christian ideal.

The Pittsburgh conference was a tragedy. It came as a great shock to this newspaper reporter to see laymen as hopelessly divided as the men at Pittsburgh were into irreconcilable camps of labor and management. In no practical sense were they united as fellow sons of Christ. They came as representatives of the

National Association of Manufacturers, the C.I.O., the A.F. of L. and similar groups, not as members of their denominations. The major issue that hung over the conference was whether or not the Big Business bloc could push through a resolution condemning the closed shop. When they failed, laymen fumed over their inability to turn the Federal Council into a pressure group for their own secular concept of the economic order.

Chicago Sun, JAMES O. SUPPLE.
Chicago.

Salary Scale for Pastors

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate the letter headed "Ministers also Underpaid" in your issue of February 26. I also ask, Why have we ministers been hesitant about considering the "increasingly desperate economic problem being faced by ministers and their families these days"? I would like to offer the following salary schedule for clergymen:

First, every parish should guarantee its pastor free use of a suitable parsonage, or equivalent, and the premium payments approved by the denominational Board of Pensions.

Second, a basic salary—$1,500 per year for single men, $2,000 per year for married men.

Third, annual increments of $50 per year for every year of full-time service as denominationally approved pastor of a church.

Fourth, additional increments: $100 per year for each out appointment; $100 per year for every 200 members, or major fraction thereof, on the active church roll; $100 per year for each child under 18 years of age; $300 per year for each degree earned beyond the B.A. and B.D.

This basic salary schedule does not dispense with special funds for car expense, fuel, telephone, etc., within reason, as may be voted by local congregations; nor does it interfere with wedding and funeral fees, special honorariums, etc.

Our primary problem is not financial but the willingness of all pastors of a given area to abide by and promote a salary schedule such as this. If we were willing to cooperate as brethren in Christ we could soon put ourselves, and our brethren as well, on an honorable financial foundation. Is a plan like this the answer?

First Presbyterian Church, FRANK W. TWITCHELL.
Holland Patent, N. Y.

Hungry Children of Martyrs

EDITOR THE CHRISTIAN CENTURY:

SIR: No reader of this periodical needs to be told of the hunger and cold of the German people. Anything that can be done to bring help needs to be done. Obviously the greater part of this relief must come from government appropriations such as have been recommended by the Hoover report and from large-scale giving through such channels as Church World Service and the interdenominational agencies. There is, however, a need of particular urgency and an opportunity for service which ought to command the attention of readers of this journal.

On July 20, 1944, an attack on the Hitler regime was made from within by leaders of the German resistance movement. Most of these were devoted Christians; all were persons of great courage who were ready to give their lives for the overthrow of nazi tryanny. If the conspiracy had succeeded, the war might have been ended a year sooner. It failed, and almost all of those involved in it were put to death in concentration camps.

A list of the names and addresses of 300 families, the widows and children of these martyrs and the few survivors, is now available. All are in great need of food and clothing and the spiritual undergirding of Christian fellowship. Though they have sacrificed far more for the cause of freedom than most of us, their plight is desperate. All persons who suffer have a claim on the Christian conscience, but these have a special claim.

Sponsors should be found who will assume responsibility for sending periodically packages of food and clothing to one or more of these families, either through CARE or international parcel post. Letters of sympathy and friendship are perhaps as much needed as material aid. Not only individuals but church groups would do well to accept such a sponsorship. This has been done in a number of Evanston churches, and student pastors at Garrett who have placed these names among their congregations report a gratifying response.

The names, with descriptive statements regarding each family and shipping instructions, can be secured from Dr. Helmut Kuhn, Department of Philosophy, University of North Carolina, Chapel Hill, N.C. The families are either personally known to him or authenticated through highly trustworthy sources. Write him how many you can care for.

Garrett Biblical Institute, GEORGIA HARKNESS.
Evanston, Ill.

Communism No Menace

EDITOR THE CHRISTIAN CENTURY:

SIR: Paul Hutchinson's very carefully written article on the Soviet Union, its plans and diplomacy, is admirable on the whole, but it seems to me—an American journalist of Russian birth and education—that it gives the Politbureau and the Kremlin government too much credit for astuteness, subtlety and grasp. There may be considerable truth in the view of John Fischer (in *Harper's* magazine) that the Russian statesmen are full of fear and distrust, and hence often shortsighted and needlessly quarrelsome or stubborn. Russia does need security, but how much control of her neighboring states, or of the neighbors of her neighbors, is actually sufficient to render her *reasonably* secure? Here is a vital point which the Kremlin doubtless has not settled in its own mind. Perhaps opinions there differ concerning it.

Mr. Hutchinson is emphatically and everlastingly right in affirming, after a consideration of all the major elements of the Russian-American problem, that Russian socialism—for this is all she has—is not the grave menace so many American politicians and newspapers imagine or say it is. It is a menace only insofar as our own so-called free enterprise system is neither free nor dynamic and healthy. Millions everywhere have no faith in the stability of our economic system. We have not solved our boom-bust problem. We fear another serious depression in the near future. We have not solved our labor-management problem. We talk nervously of new strikes. The world is actually studying ways and means of protecting itself from the effects of an American collapse.

Thus we are menaced by our own weaknesses. Let us demonstrate, as Mr. Hutchinson says, that we do better than Russia has done or can do for labor, the consumers and the underprivileged, in terms of living standards, security, cultural opportunities, genuine freedom and democracy. Then the Committee on Un-American Activities will be deprived of its occupation and red-baiting will go with it into oblivion. Leftists as well as rightist groups should ponder Mr. Hutchinson's balanced conclusions.

La Jolla, Calif. VICTOR S. YARROS.

Schools and Democracy

EDITOR THE CHRISTIAN CENTURY:

SIR: I hear both criticism and praise of your editorial warning against Catholic encroachments upon the public treasury. Two weeks ago I heard the minister of one of the leading churches in Duluth devote his entire sermon to that problem. He read from your editorial. Later I heard warm approval of his sermon.

It seems to me that there is still a deeper question respecting the whole matter. Has any organization the right to keep its children out of our public schools? In this country we are engaged in demonstrating the superiority of a certain form of government, the democratic. This sort of government requires the education of all the young, especially along the lines of democracy. Every citizen should have a good understanding of the different forms of government, their merits and demerits. This is partly the justification for our public schools. It is the obligation of those who administer them to see that our schools contribute to this end. Can we depend upon a parochial school to afford this phase of education, especially when it is administered by an organization that is fundamentally undemocratic?

Duluth, Minn. WILLIAM F. CLARKE.

NEWS *of the* CHRISTIAN WORLD

Defend Faith of Liberal Religion

Boston Hears Lectures by Van Paassen, Holmes and Others—Niemöller's Message Disarms Critics

BOSTON, March 13.—Religious liberalism is being defended in New England, the place of its birth, in the face of widespread criticism of its validity. Speakers last week in the series of lectures on "Liberal Religion Faces the Future" at Arlington Street Unitarian Church were Pierre van Paassen, John Haynes Holmes, Bishop Szent-Ivanyi of Hungary and Herbert Hitchen. In an address which he said required a month's preparation, Mr. van Paassen replied to Msgr. Fulton Sheen, who he declared has "divided the world of men into two opposing, irreconcilable camps heading toward inevitable war." He charged that the prelates and priests of the Roman Catholic Church are trying to whip the American people into a fury against the Kremlin, and that whoever remains skeptical of their warmongering is denounced as a Communist in disguise. Mr. van Paassen recalled the battle fought more than a century ago by William Ellery Channing against those who were seeking to restrict the freedom of the Roman Catholic Church. "Msgr. Sheen," he said, "repays Dr. Channing by denouncing the very form of liberalism which gave Catholics their freedom." The lectures attracted capacity audiences to the Arlington Street church.

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Niemöller Disarms His Critics

The visit of Pastor and Mrs. Martin Niemöller to Boston aroused a storm of criticism on the part of left-wingers in the church and outside and of quick-on-the-trigger columnists, most of it maintaining that the German clergyman should have been earlier alert to the real intent of Hitler's ideology. Yet even these critics found no fault with what Pastor Niemöller had to say. Seldom has Boston been so deeply moved as it was by this man who dared to stand up to Hitler. During a visit to the Church World Service center here, the Niemöllers discovered on a shipment bound for Finland the name of a pastor they knew. Pastor Niemöller helped increase confidence in the whole relief project when he said, "I know that man; he can be trusted."

* * *

Coe Describes India's Need

Albert B. Coe of Chicago described his recent experiences in India and Europe to two Boston audiences last week. He reported on the widespread hunger in India, and asked for increased American support of food relief and of a wider missionary effort. The greatest need in India, he said, is for improved land cultivation, so that more food can be produced. On Palestine, Dr. Coe had this to say: "Before I visited Palestine I was a firm believer in Zionism. But you can't go to the Holy Land and agree with Zionism. It is not right to take those poor people who have suffered so tremendously in Europe and put them into a slaughterhouse that is perhaps worse than the horrors to which thousands of them have already been subjected."

* * *

Honor Charles E. Park, Unitarian Minister

To honor Charles E. Park for his 40 years of service at First Unitarian Church, of which he is now minister emeritus, the community gathered recently for a service of appreciation. Dean Willard L. Sperry of Harvard Divinity School expressed the sentiment of the assembled throng when he said: "Dr. Park made clipper ships his hobby, and his ministry was like the voyage of a clipper ship—long, richly laden with treasures from afar, moving in deep waters across untried and sometimes uncharted seas." He related how, when his own and Dr. Park's church united for worship during a coal shortage while the First World War was in progress, William E. Hocking remarked: "See how these Christians are frozen together!" Dr. Park summarized his own ministry by saying: "It can be done. We learned to trust God. Reverence and cooperation are invincible."

* * *

And So Forth

On his return from a survey of the Marshall and Caroline islands in the south Pacific, Clarence S. Gillett reported the people there eager for a renewal of the missionary work, and asked the American Board to send help immediately. When military forces asked native Christians their identity, Dr. Gillett relates, many of them answered, "We are Christians from Boston." The first missionaries to the islands went out from this city.

On a recent Saturday evening, Symphony hall overflowed with young and old assembled for a "Word of Life Rally." The audience listened with rapt attention as Jack Wyrtzen of the Youth for Christ movement brought split-second timing to revival messages and gospel songs. Their interest was held with an intensity which few church programs can secure.

Episcopal Bishop Norman B. Nash has asked for better care for the mentally ill as a safeguard against the kind of sex crime which has shocked Massachusetts recently.

Dean Everett M. Baker of M.I.T. was the principal speaker at a conference held here Monday to consider the continuing work of the church with army and navy veterans. Chaplains participated in the discussions.

CARL HEATH KOPF.

CARE Announces New Packages

A new CARE food package, especially designed to combat current scarcities in war-devastated countries in Europe, is now available. It may be ordered by persons wishing to send food to specific individuals in the 11 countries where CARE operates. Also announced is a new blanket package, containing two all-virgin-wool blankets with patterns and sewing materials for their conversion into clothing. Blanks for ordering either of these packages may be obtained from the organization at 50 Broad St., New York 4, N.Y.

Britain Hears Serious News

Portentous Announcements Are Made by Bevin and Attlee—Economic Facts Told in White Paper

LONDON, March 5.—As we slowly climb out of the fuel crisis, with its accompaniments of unheated homes, frozen plumbing and candlelit offices, we hear daily portentous announcements which will decide the shape of things to come. Most Britons heaved a sigh of relief when they heard that the United Nations will be asked to try its hand at settling the Palestine question. Mr. Bevin, it is said, had staked his considerable reputation as a negotiator on getting a settlement which would satisfy both Jews and Arabs, but his hopes have been disappointed. In his unexciting monotone Mr. Attlee proclaimed the date—June 1948—for the final curtain on the India-Britain drama. In the House of Commons the Churchill opposition cries that the empire is being "scuttled," but the British people see in the announcement the passing of a paternal imperialism and the arrival of new peoples on the world stage. The pact with France signed with solemnity at Dunkirk is the one bright spot of our bleak winter. To many it is a reaffirmation of our national intention to stand or fall with the fortunes of the Continent. There is no doubt that England and France need each other.

* * *

Daily Press Gives Helping Hand to the Weeklies

Strange things happened to the British press during the fuel crisis, when some 500 weeklies were suspended for two weeks. The villain who gave the command to ban them "in order to save electricity" has not been discovered. Although the editors of the weekly press are still fuming within, they are somewhat mollified by the kindness shown them by the daily papers. The popular *Daily Mail* printed large extracts from the serious-minded weekly *Spectator*. The dignified London *Times* published the choicest cartoon from the weekly *Punch*, and on Saturday mornings the *Daily Telegraph*, middle-class, conservative and anti-government, had articles headed *Church Times*, *British Weekly* and *Tablet* containing extracts from the weeklies representing the Episcopal, free church and Catholic traditions. There was much letter-writing to the daily papers about the suspension, and the religious and serious political weeklies had their views expounded *in absentia*, free of charge and without the bother of having type set for themselves.

* * *

Britons Know the Worst On Economic Situation

The economic budget presented in the form of a government white paper has come as a serious challenge to our people. No one will be able to say that we were not told the worst and the best about the chances of our industrial and economic recovery. The facts are old and well known: a small island unable to feed itself, with a dense population, dependent on selling its

goods to the world. Add to these causes two major wars, a postponed reshaping of our industries, and the decline of our most vital industry, coal, and you have a list of the chief liabilities. What pessimistic observers who view our decaying body as the Sick Man of the Old World are inclined to overlook is the native resources and determination of the people of these islands once they are given a lead which appeals to their minds and hearts. It is that lead which in many people's judgment we lack most at the present time.

* * *

Discuss Future of India Missions

A delegation representing the National Christian Council of India is in London to discuss with the missionary societies the future of Christian relationships between this country and India. The delegation consists of Dr. and Mrs. Manikam, Paul Ramesesham, Chet Singh and Rallia Ram. "We want you as our guests," is the phrase they reiterate in conversation and public speech. The delegation is emphasizing the hope of Christian India that British missionary cooperation will continue uncurtailed in the new India. The Indian church desires to take part in the selection of those who go on missionary service. A reordering of the basis of economic support for missionaries, the delegates say, would add greatly to the spirit of Christian fellowship in their country. Such frank talk at the council tables here is helping our mission boards to rethink their policy in a free and independent India.

* * *

British Learn Implications Of Atomic Energy

We in this country have not been as "atom-conscious" as people who dwell nearer to New Mexico and Hiroshima. John Hersey's *Hiroshima* stirred us a little, but our interest has been apathetic and fitful, a compound of horror and incredulity. To challenge this sluggishness, the British Broadcasting Company has presented a week of remarkable radio talks by a group of first-rank scientists, most of whom shared in the research on atomic energy. The addresses have been both clear and grave, putting before us what this energy at the heart of the universe is and what its use by man may mean. The B.B.C., often the target for much just criticism, never used its vast powers of education better than in this series of programs.

* * *

And So Forth

The "Save Europe Now" appeal of the British section of Christian Reconstruction in Europe has resulted in much sacrificial giving. Nearly £600,000 toward the goal of £1,000,000 promised by British churches has been collected. The organization is providing the funds to buy Swedish pulp for German religious magazines. British churches are planning to sponsor a friendship center in Germany.

Leslie Owen, bishop of Lincoln, died recently at the age of 66. He had spent only 12 months in office.

The British delegation which has been visiting the Middle East has secured the acceptance by the Greek churches of an invitation to send representatives to the Amsterdam meeting of the World Council of Churches.

CECIL NORTHCOTT.

Says World Eyes U. S. Racial Scene

Trygve Lie Warns Twin Cities Audience Against Ever Present Temptation to 'Take Tolerance for Granted'

MINNEAPOLIS, March 12.—In a Brotherhood Week address sponsored here by the local round table of Christians and Jews, Trygve Lie, secretary general of the United Nations, declared that the whole world is watching the struggle for religious and racial tolerance in the United States. He warned against what he called a danger to the U.N.—the temptation to take racial and religious tolerance for granted. "We have paid all too dearly," he said, "for the indifference which so many people showed toward Hitler when he first came to power. And we have learned our lesson." Lie declared that it is too early to judge of the success or failure of the United Nations. "To say that it has been a failure simply reveals ignorance of the fact that it has not yet begun to work in a complete sense. To say that it has been a success is to dismiss the fact that most of its work remains to be tackled." At the dinner at which Lie spoke, which was attended by 700 persons, certificates of appreciation for their service to the cause of brotherhood were presented to three Twin Cities clergymen: Charles P. Deems, dean of the (Episcopal) Cathedral of St. Mark, Minneapolis; Vincent J. Flynn, president of the (Roman Catholic) College of St. Thomas, St. Paul; and Albert G. Minda, rabbi of Temple Israel, Minneapolis.

* * *

German Cardinal Tells of Countrymen's Woes

During his recent visit to the Twin Cities, Konrad Cardinal von Preysing, Roman Catholic bishop of Berlin, described the miseries of the German people and said that America, more than ever before, "has become a land of hope and promise for the weary people of the Old World." The cardinal reported that disease is rampant in Germany, and that in one Berlin area 60 per cent of the children have tuberculosis. He expressed appreciation of the American aid already sent to Germany, calling it "a splendid example of Christian charity." Speaking of German opposition to the Hitler regime, the cardinal said, "Outwardly everything seemed to follow the Hitler ideas and commands, but there were many who sacrificed their possessions, freedom and lives to their convictions."

* * *

St. Paul Rejects Proposed School Aid Amendment

In an election held Feb. 11, St. Paul voters defeated a charter amendment which would have given the city's public schools an additional $3,000,000 annually and made possible the salary increases for which teachers of the city conducted their five-week strike last fall. Analysis of the vote showed that the heaviest opposition was among home owners in the lower income brackets. The amendment was supported by the civic and commerce association, by the real estate board and a business men's club, and by church leaders, labor groups and P.-T.A.'s. Now all groups are seeking to unite behind another proposed charter amendment which would provide for smaller salary increases for teachers and permit improvement of school plants. Despite the intense campaign waged for and against the amendment, only two out of every five eligible voters turned out on election day.

* * *

Minneapolis Realtors to Study Discrimination

In connection with the self-survey on human relations being sponsored by Mayor Hubert H. Humphrey's council on human relations, the Minneapolis board of realtors has approved a suggestion that the real estate field be investigated for evidences of racial discrimination. Herman Long, Fisk University sociologist who is chief consultant for the survey, told the realtors that the issue of discrimination as it touches real estate and rentals is one of the most delicate in the entire field of race relations. He said the Minneapolis board is the first, to his knowledge, to concern itself with the issue.

* * *

Juvenile Delinquency Decreases

The number of court cases involving juvenile offenders in Hennepin county (Minneapolis and suburbs) fell from 1,436 in 1945 to 1,043 in 1946. Earl J. Lyons, juvenile court judge, credits the decrease principally to the fact that fathers have returned from military service. An interesting religious angle is reported by Paul Segner, research analyst for the city's council of social agencies. He found that the proportion of juvenile offenders giving "Catholic" or "Protestant" as their religious preference is twice as great as in the population as a whole, while the number of juvenile Jewish offenders is only one-sixth as great as the proportion of Jews in the general population.

* * *

And So Forth

Irving Peake Johnson, who since his retirement as Episcopal bishop of Colorado had made his home here, died Feb. 28 at the age of 80. He had preached in every state in the union, founded the *Witness* in 1917 and served as its editor in chief until 1941, and was the first clergyman to conduct services on the nation-wide C.B.S. program, "The Church of the Air."

At the annual Minnesota state pastors' conference in St. Paul, Erwin R. Koch, pastor of St. Paul's Evangelical and Reformed Church here, was elected chairman for 1948.

E. P. Fosmark has resigned as executive secretary of the Minnesota Baptist convention to become pastor of Bethel Baptist Church, Everett, Wash. Since his appointment in 1945 Mr. Fosmark had been a center of controversy between the fundamentalist-dominated state convention and the Northern Baptist Convention.

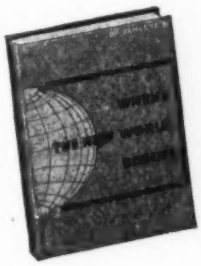
Albert Peel, chairman of the Congregational Union of England and Wales, addressed the men of the Twin Cities' association of Congregational churches recently. Kendrick Strong, moderator of the union and pastor of Lyndale Congregational Church, Minneapolis, will become minister of the First Congregational Church of Oshkosh, Wis., April 15.

WILLMAR L. THORKELSON.

James Reid

Since he was bombed out of his pastorate, St. Andrews Presbyterian Church at Eastbourne, England, Dr. Reid has retired, and is devoting most of his time to writing. Among the important post he has held is sometime moderator of the Presbyterian Church of England. Of his writings the *New Chronicle* says: "With the dignity of literary craftsmanship he brings life into daily relationship with the eternal."

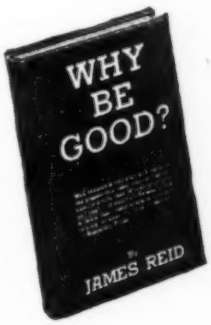
Where The New World Begins



In fifty-four devotional patterns Dr. Reid approaches the needs in this "new world" and outlines the ideals, the motives, and the desires on which it must be built. In his preface he says: "whatever political changes and adjustments may be made by governments either in domestic or in foreign policy, it remains true that a new world can be made only by new men and women. The whole future of our civilization rests on the recovery of the Christian faith." **$2**

Why Be Good?

With insistence and even with defiance the present-day rebel against conventional morality demands: "Why shouldn't I do as I like?" Dr. Reid presents the clear, convincing, and comprehensive answer to this question. He points out the true abiding tenets of Christian morality and of life's morality, which are always with us. **$1.50**



Facing Life With Christ

This volume will help its readers not merely to be a success in life in the popular meaning of the phrase, but rather to make a success of life's true business—living. The fourteen sermons describe the Christian attitude toward life and show the way toward deeper, richer fulfillment of living. It will be of untold value to those who wish to banish fear and conflict. **$1.50**

Making Friends With Life

As Dr. Reid so well phrases it, "Christianity is not, as some have made it, an escape from life. It is the only means whereby, in all circumstances, and whatever life may bring, it is possible to be at peace with it and find it truly good." To that end Dr. Reid directs our thoughts on the problems of contemporary life and faith. The fifty-seven sermons are developed by fine and timely illustrations. **$2**

The Temple In The Heart

As the title implies, the author has aimed his discourses at the heart rather than the intellect. They are splendid for use in family worship or secret devotion. They will also furnish themes for inspiring pastoral sermons. All sixty-three reflections center around the true place of worship—"it is the temple within the heart." **$2**

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Montreal Pastors Hear of Judaism

Attend Sixth Annual Institute Under Sponsorship of Rabbi Stern—An Anti-Vice Drive Is Aided

MONTREAL, March 8.—The sixth annual institute on Judaism conducted in Montreal last month by Rabbi Harry J. Stern brought together a large audience of Christian ministers to hear Prof. Abraham Cronbach of Hebrew Union College, Cincinnati, lecture on "Judaism and the Sermon on the Mount" and "The Social Note in Jewish Tradition." Dr. Stern has sought to solve problems of common interest through the annual institute. This year, for the first time, two Roman Catholic priests attended the sessions. Speaker at the luncheon session was Prof. W. A. Gifford of United Theological College, Montreal, author of the current book, *The Story of the Faith.*

* * *

Catholics Support Drive on Vice

The League of the Sacred Heart has entered the campaign against immoral conditions in Montreal, with official support from the Roman Catholic bishop of Quebec province. The liquor permits of four Montreal night clubs were temporarily canceled as the result of findings of private investigators from the league, and 16 club operators face a total of 651 charges for violating city regulations in establishments where liquor is served. Observers from the league checked up on the infringement of rules, the conduct of patrons in the night clubs and the source of the clubs' supply of liquor and beer.

* * *

Accused of 'Divisive' Acts, Pastor Resigns

After the presbytery of Halifax and Lunenburg had convicted him of following a "divisive course" and ordered him to withdraw and destroy a booklet of "destructive sermons" of which 5,000 copies had been sold, Perry F. Rockwood, young pastor of St. James Church, Truro, N.S., resigned his pastorate and withdrew from the Presbyterian ministry. The presbytery charged him with having made a definite attempt to split the Presbyterian Church, contrary to his ordination vows, and with having turned his own congregation into warring camps during his three-year ministry there. The booklet of sermons contained this claim: "Modernism or liberalism is at the helm and the devil is having a happy time as the church loses its power and becomes little more than a worldly organization for spiritual purposes. . . . Today there are false doctrines being set forth on every hand, such as the fatherhood of God and the brotherhood of man and the inherent goodness of man; sin is shunned and the people are taught to be whitewashed and not washed white by the blood of Christ."

* * *

Maintains Fundamentalist Position

This is not the first time Rockwood has found fault with the church. As a student he transferred from Presbyterian College, Montreal, to Knox College, Toronto, in protest against teachings in the former school. Shortly after his ordination he started a fundamentalist magazine in opposition to the official church paper. The presbytery tried him on March 4, and planned to meet for its final decision May 6. Rockwood announced his resignation at a prayer meeting on March 5. He will preach his farewell sermon tomorrow, and says that he will then "take up greater work in Truro and the Maritimes."

* * *

Seek to Relieve Shortage Of Teachers

The Protestant committee of the Quebec council of education is attempting to relieve the shortage of teachers in the province. It has secured permission for veterans now taking rehabilitation training at the university level to be admitted as teacher candidates even though they lack prerequisite subjects. A committee has been set up under the chairmanship of Principal F. Cyril James of McGill University to investigate the feasibility of establishing accelerated summer courses for teachers. Montreal's Protestant schools are short 79 teachers at present. In Quebec, 204 unqualified teachers are employed to relieve the situation.

* * *

International Aviation Body Becomes Permanent

On March 1 the International Civil Aviation Organization, which is moving into new headquarters here, became a permanent body designed to bring order into the anarchy of the air world. While primarily an advisory body, the organization will collect and publish information relating to the operation of international air services. It is empowered to investigate, at the request of a contracting state, any situation which appears to present avoidable obstacles to the development of international air navigation. About two-thirds of the permanent employees of the organization are Canadians, and Canada has contributed $105,000 to the total budget of $2,000,000.

* * *

And So Forth

Historic Knox Crescent Presbyterian Church here, which was recently destroyed by fire, will not be rebuilt in the downtown area, since 80 per cent of the members now live in other sections of the city.

One-fourth of the Scriptures sold by the Montreal auxiliary Bible society in 1946 were in French, it was reported at the annual meeting in February. C. Ritchie Bell was elected president of the auxiliary.

The city of Montreal is opposing the claim of Omer Lupien in superior court that he is a duly qualified missionary of Jehovah's Witnesses. Lupien is suing the city for $15,000.

DECOURCY H. RAYNER.

Plan Negro Placement

At the annual meeting of the Rural Life Association held at Earlham College, Clarence Cunningham, a Negro Quaker of Vandalia, Mich., was elected to the board of directors. A former social worker and farmer, Mr. Cunningham will assume direction of a project for the recruiting, training and placing of Negroes as farmers, mechanics, physicians, surgeons and dentists on the land and in small communities.

Georgia Declares A White Primary

Legislature Removes Legal Control of Nominations, Proposes to Exempt Registrars from Prosecution

ATLANTA, March 10.—Despite the determined opposition of leading citizens, the Georgia legislature has passed the so-called "white primary" bill, and the governor-claimant, Herman Talmadge, has signed it. This bill removes all legal control from primary elections, leaving nominations to private clubs who make their own rules. Such a measure, opponents warn, means a state controlled by a political machine of the Huey Long type. In an effort to place the three registrars in each county beyond legal control, legislators have proposed a companion bill which would make it unlawful to "threaten" prosecution of these officials for denying anyone the right to register. Among the many church leaders who appeared before the state senate committee to protest "white primaries" was Joseph A. Rabun, pastor of the McRae Baptist Church, in which the Talmadge family holds membership. Mr. Rabun, a former marine chaplain, attracted national attention last fall when he demanded and secured a vigorous resolution on race relations at the state Baptist convention. Despite the fact that a majority of his deacons are against him on this issue, Mr. Rabun continues to hold his post.

* * *

Possibilities of Democratic Split in Georgia

The question as to who is the legal governor of Georgia is now in the hands of the state supreme court. Both M. E. Thompson and Herman Talmadge have announced they will abide by the decision of the court. Opponents of the Talmadge forces have registered the name "Democratic party" in various ways and are expected to seek recognition by the national Democratic organization. Many declare that the program of the Talmadge organization will bring about the formation of another party in the state. At the same time, the Republicans are expecting the controversy to give new impetus to their party here.

* * *

Declare Closed Shop Illegal

Bills outlawing the closed shop, the involuntary checkoff and mass picketing have passed the Georgia legislature by large majorities. The strong support given these measures by the Georgia farm bureau and the Cotton Manufacturers' Association have caused many people to question the claims of the Talmadge party as champion of the poor farmer and the small-town merchant. The party's backing, they point out, comes rather from the business interests of the state. Although signed by Herman Talmadge, these bills must await the decision of the state supreme court as to their final status.

* * *

High Pay for Teachers Will Continue

Georgia teachers have been assured by all factions in the legislature that the 50

The Great Need of The Laity is to Know More About the Church!

REV. HAROLD W. RUOPP, minister of Central Church, Chicago, has for many years been a voluntary subscription-getter for The Christian Century. (He is well up on the list of subscribers who have sent in new subscriptions during the current Laymen's Year campaign!) In sending another new subscription recently, he wrote:

> "Laymen need what The Christian Century has to give. It supplies the information and inspiration so necessary to the vital laymen's movement within the church without which, in my judgment, there is no hope for a really vital church."

Rev. Alfred W. Swan, widely known pastor of the First Congregational Church of Madison, Wisconsin, and another longtime friend of the circulation department, writes:

> "Success to your campaign for new readers from the laity! I continue to recommend The Christian Century to lay people because I want them to be informed on what is taking place at the point where religion and the contemporary world meet. I especially like to have the officers of my church thinking along with me on the problems that the Christian forces must meet in the secular world. The Christian Century helps."

Stanley High calls on Mr. Charles P. Taft, the new president of the Federal Council, to enlist laymen to assume more responsibility for the work of the churches. The Christian Century, in comment, wisely counseled that "laymen need to be better informed, need to see the church whole, need to know what is going on in the life of Protestantism before they are equipped to assume higher responsibilities."

YES, laymen are needed to help lead the church in the great tasks it confronts! But they need to be better informed in order to qualify for such leadership!

How better can laymen become informed than by reading The Christian Century? Some of these men and women are members of your church, are friends of yours. They are ready to become regular readers if you will call the paper to their attention. The Easter season, the climax of the church year, is a most appropriate time to enroll them.

Five Special Rate *New Subscriber* Certificates were recently mailed to every Christian Century subscriber. These certificates afford a convenient way to enroll new subscribers, including a money-saving offer of $1.50. If you did not receive yours, or have mislaid them, send for more. The coupon makes it easy for you to send your order.

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The Meaning of Existence

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CHARLES DUELL KEAN

In this new book the thoughtful reader will discover a vigorous, original and distinctively Christian counterpart of the European existentialism now fallen into disrepute. Dr. Kean states a religious philosophy stemming from Kierkegaard and having a foundation for a Christian faith of a creative sort that may be apostolically preached to a world in despair.

The author holds that there are three levels on which man lives —history, the intellect and existence. Pure religion, he says, pertains only to existence, and this is the basic problem. As a finite creature, the individual man merely exists and is subject to tragedy and anxiety. He is capable of no intellectual remedy —only a religious one.

Because, says Dr. Kean, the first two "levels," that of history and that of the intellect, fail to mesh, we must more fully understand life's meaning in existence itself, where experience is immediate and concrete.

"This book is the first native American philosophy squarely based on Kierkegaard's existentialism. It will help greatly to give Kierkegaard his long overdue American hearing."—*Walter Marshall Horton* $3.00

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per cent increase in salaries made last year during the Arnall administration will be continued. Although Georgia is near the top of the list of states in the proportion of tax income it spends for education, its average expenditure per classroom is only $800, one-fifth the amount spent in New York. Only four states expend less per classroom than Georgia, while the average spent throughout the south is less than half that spent elsewhere in the nation. The south has, proportionately, a greater percentage of children and is therefore forced to devote a greater part of its revenue to education than do other regions.

* * *

And So Forth

The George Washington Carver boys' club, one of the finest and most complete clubs for Negro boys, was recently opened in Atlanta. Recreational facilities include a large gymnasium, a swimming pool, game rooms, craft shops and an auditorium.

Homer L. Loomis, Jr., and Emory C. Burke, leaders of the "Columbians," have been given one and three year sentences respectively by the Georgia courts. They were charged with illegal action in connection with Columbian-sponsored riots and with usurpation of police powers.

Roman Catholics will establish a $1,000,000 hospital in Columbus, Ga. They have completed a campaign to raise $500,000. The other $500,000 will be provided by one of the agencies of the church.

Southern Baptists are planning an intensive evangelistic campaign to start in April. The Baptist radio hour will feature Sunday-morning messages over some 50 southern radio stations.

Many Georgia papers have called attention to the prompt prosecution of the mob that lynched a Negro in South Carolina, at the same time pointing out that those guilty of the Walton county atrocity in this state have not yet been apprehended. Authorities announce that the latter case is still being investigated.

Officers of the state 4-H club council and Georgia agricultural leaders participated on March 2 in a service at the Druid Hills Baptist Church. A plow and agricultural products were placed in front of the pulpit. Louie D. Newton, the pastor, asked God's blessing on the farmers of the world. Similar services have been held for several years on the first Sunday of March in observance of national 4-H Club Week.

The Supreme Court's decision on the New Jersey bus case, which favored the transportation of pupils to parochial schools in tax-supported buses, is being printed by the Southern Baptist Convention's Sunday School Board for distribution throughout the south. Louie D. Newton, president of the convention, has been asked to prepare a pamphlet setting forth the implications of this decision and the dangers growing out of it.

PHILLIP J. McLEAN.

Catholics Expand Negro Work

During 1946 the Roman Catholic Church added 14 new missions, 7 new schools, 2 hospitals and 2 clinics in an expansion of its Negro apostolate in this country, Religious News Service reports. Clarence J. Howard, editor of *St. Augustine's Messenger*, estimates that an average of 43 Negroes became Catholics each day of 1946.

New York Opinion Against Teachers

Shifts from Previous Sympathy After Walkouts—Consider Bill to Ban Strikes by Public Workers

SYRACUSE, N.Y., March 13.—Unrest among the public school teachers of the state, which has been acute and widespread since last fall, came to a climax in a strike in which an overwhelming majority of Buffalo teachers participated. All the 98 schools of the city were closed and 71,000 pupils were left without instruction. After a week the teachers returned to their classes at the urgent request of the state commissioner of education, and under protest accepted a salary scale which was practically the same as that offered them before the strike. The state has now established a new minimum of $2,200 for all teachers in cities of over 100,000 population, which is $200 less than demanded by the state federation of teachers. Public opinion had been strongly in favor of greatly increased salaries for all teachers. However, it reacted unfavorably to the Buffalo strike, with the result that a bill to outlaw strikes of all public employees has been introduced into the legislature. It is expected to pass.

* * *

Catholics Oppose Bill to Outlaw Discrimination

Catholic leaders from the various dioceses of the state have issued a joint protest against the Austin-Mahoney bill now before the legislature. The bill would prohibit all religious and racial discrimination in education, especially in colleges, although church institutions are exempt from its provisions. The priests insist that the measure would infringe upon the fundamental rights of parents. The American Jewish Congress has been strongly in favor of the bill, and many other religious and civic groups have supported it. One thousand students from New York city colleges came to Albany on behalf of the measure. It is now generally agreed that the proposal is dead for this year.

* * *

Bishop 'Regrets' Priest's Statement on Poor

The pastors of the Catholic Church of Our Lady of Lourdes in Utica have been involved in a controversy with the Utica trades assembly of the A.F. of L. At a meeting in the church to oppose a low-rental multiple housing project proposed for south Utica, one of the priests declared: "This is not a political or social issue, but there are strata or levels of society. Those who have lowered themselves by their own volition have no right to inflict themselves on those of upper strata." The trades assembly called upon the bishop of the diocese to require the priest to make public retraction of the statement if it were found to be at variance with the teachings of the church. The bishop issued a statement regretting the situation and saying that the attitude of the church toward the poor is well known.

* * *

Luce, Reuther Address Pastors' Convention

The first annual state pastors' convocation, held in Syracuse, brought together

over 500 ministers. The attendance was less than half that hoped for, but it was the largest assemblage of Protestant clergymen ever to meet upstate. Henry R. Luce, speaking at the banquet, declared that Protestantism needs to have a great vision of the church and to work toward it with all might and main. He stressed the ideas that the church needs a stronger and better theology and that it must be united in order to grapple with history on a world scale. Walter Reuther of the United Auto Workers told the ministers that wages, prices and profits are out of balance and that in consequence the country is heading straight into another depression. He defended the closed shop as necessary to union security and held that, if certain abuses are corrected, it cannot be considered a violation of fundamental liberties. Jurisdictional strikes he condemned as "anti-social, anti-labor and morally indefensible."

* * *

Gambling Convictions Made Difficult by Ruling

The court of appeals, highest judicial authority in the state, has issued a decision declaring: "In general, casual betting or gaming by individuals—as distinguished from betting or gambling as a business or profession—is not a crime in this state." The decision sets aside the formerly accepted interpretation of the gambling law and will undoubtedly make it more difficult to control gambling. Hereafter it will probably be necessary for police to produce definite evidence that a man is in gambling as a business before a conviction can be obtained.

* * *

And So Forth

Speaking at a dinner honoring five Cornell University alumni who are Nobel prize winners, John R. Mott said that if he could live his life over again, the one change he would make would be "to spend vastly more of my time and energy in helping youth in the years of adolescence, the habit-forming years, the years that determine life's attitudes and tendencies."

Martin Niemöller spoke to large audiences in Schenectady, Rochester and Buffalo during February. In Schenectady, where he gave the opening address at the 24th annual state youth conference, he held the rapt attention of 600 young people as he told them about the power and authority of Christ and the unfailing sense of divine companionship which comes to one who is true to God's will.

Plymouth and Good Will Congregational churches in Syracuse have agreed to merge and will worship in the Plymouth sanctuary. George M. Gordon is serving as interim pastor.

WALTER D. CAVERT.

Children to Help Reforest Palestine

A plan has been worked out by the Christian Palestine Committee under which American Christian children may finance the planting in the Holy Land of a forest as a memorial to the Jewish children slain in Europe during recent years. Daniel A. Poling serves as treasurer of the project, which provides for the purchase of trees at $1.50 each. Inquiries may be addressed to the committee at 41 E. 42nd St., New York 17.

Union Is Nearer In New Zealand

Methodists Vote Approval of Proposed Basis, Which Has Already Been Acted on by Presbyterians

TIMARU, NEW ZEALAND, March 1.—Last week the New Zealand annual Methodist Conference approved, with only two or three dissenting votes, the proposed basis of union with the Presbyterian and Congregational churches "as an outline of the doctrine and policy on which we can unite." In moving the resolution, W. A. Burley, convener of the union committee, said, "We are all proud of our name and our past history, but we should desire to be absorbed in a united church which will be something even bigger and richer than the Methodism of the past." The proposal will be submitted to the Methodist quarterly meetings for their approval in June 1948. During the intervening period an intensive campaign of explanation and commendation will be carried on throughout the church.

* * *

Union Begins on Local Basis

Since the General Assembly of the Presbyterian Church has already approved the basis for union and sent it down to the congregations for their action, the course is now set for union between the Methodist and Presbyterian groups. Unless unforeseen shoals emerge the harbor should be safely reached in due time. Already two local groups have established union congregations, one in a new housing area and one in a country district. It is likely that other local unions will take place in the expectation that within a few years they will become parishes of the united church. As for the Congregationalists, the chairman of the denominational union has stated that the obstacles are greater in their case, since they are not so much one church as many churches. Having agreed to the idea of union, they will now accept the basis for it, but before this can be done they will have to send to each member a full statement of the proposal.

* * *

Interest in Faith and Order Conference Grows

The rapidly rising tide of interest in the Conference on Faith and Order to be held in Wellington in September indicates that the National Council of Churches met a widespread desire when it planned the affair. The results of the recent meeting of the preparatory commission for the conference exceeded even the most optimistic expectations. All viewpoints, from Anglo-catholic to Quaker, were represented. A member of the commission reports that the discussions were held in a most cordial atmosphere and were marked by honest attempts on the part of each group to understand the position of the others and to explain its own. On the basis of a lengthy synopsis of reports from groups which had met throughout the dominion during the past year to discuss doctrine, sacraments and ministry, the commission planned the program for the coming conference. "If this meeting of the preparatory commission

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is any indication," said a leading Presbyterian member, "the conference will be a landmark in the history of the New Zealand churches."

* * *

New Zealand Sheep Go to China

Three years ago this correspondent told the story of the small flock of stud sheep which had been sent from New Zealand to Rewi Alley, famous New Zealander who founded the cooperative movement in China and who had asked for the sheep in order to improve the breed in northwest China. While the animals were en route, the attack on Pearl Harbor occurred, and the ship carrying them was diverted to India. For over two years nothing was heard of the sheep. Then they were discovered in the uplands of Tibet, where they were causing great excitement among the shepherds. As it was impossible for them to be conveyed to their original destination, Mr. Alley suggested that another flock be sent to China and that, since the Chinese government was no longer in a position to pay for the animals, the farmers of New Zealand make a gift of them. Such action, he said, would be of great practical assistance in lifting the standard of living among a poverty-stricken people and at the same time would be good for the souls of New Zealanders. Mr. Alley's appeal met with a ready response. Last month the Federation of New Zealand Farmers dispatched 1,050 stud sheep to China. The final stage of their long journey will be made by air. They will be received by the staff of an agricultural school established by Mr. Alley in a remote area of northwest China.

* * *

Oxford Press Opens New Zealand Branch

R. C. Gooderidge of the Oxford University Press has arrived in Wellington to establish a branch of the famous firm, the first branch to be set up overseas since the one in Capetown in 1915. Another British visitor concerned with books is L. R. McColvin, librarian of the City of Westminster, who has arrived as a guest of the government to take a look at our libraries. Mr. McColvin declares that New Zealand has by far the best system of municipal library service that he has seen since he left England. In Australia, he says, he found that New Zealand's libraries are held up as standards to which that dominion should aspire.

MALCOLM W. WILSON.

Turkish Parties Cry 'Communist'

Use Accusation against Each Other as Political Tool—Debate Effect of British Tie on Russia

ISTANBUL, TURKEY, March 1.—Although neither the People's (government) party nor the Democratic (opposition) party accuses the other of communism, each is using the charge of sympathy with that ideology as a sort of political weapon against the other. Minister of the Interior Sökmensüer's recent spectacular speech to the Grand National Assembly, in which he stated that he had discovered communistic activity in the country, was taken as an attempt to justify the suppression, in connection with the national state of siege, of a number of parties, trade unions and newspapers. At the same time, it was apparent that the minister meant to establish a connection between the alleged communistic activities and a number of persons credited with more or less mild leftist opinions, and to represent those persons as maneuvering to utilize Field Marshal Fevzi Tshakmak, former chief of staff, as a tool for their "subversive designs." Tshakmak commands immense prestige throughout Turkey, and his challenging of the government as an independent member of parliament has made him appear, despite his advanced age, as a towering champion of political freedom.

* * *

The Question: 'What Is a Communist?'

Members of the Democratic party have been drawn into the discussion on communism, partly because Field Marshal Tshakmak, though an independent deputy, is very sympathetic toward their organization, and partly because they object to Sökmensüer's attempt to justify what they consider a curtailment of political freedom. At first, it seemed that the minister's innuendos had been simply a blunder, but it now appears that his accusations have caused great confusion among the Turkish people. It suddenly dawned upon everyone that his implied definition of communism was such that almost every citizen of the land could be called a communist. Perhaps the government itself had been favoring communism, it was reasoned, since "communists" of the kind described by Sökmensüer were teaching in the schools, and the ministry of education had taken subscriptions to what might be called "leftist" reviews. And if only he was to be considered a communist who was likely to be condemned as such by a Turkish tribunal, then the minister's accusations were groundless, and the same could be said of statements made by other leading members of the party in power.

* * *

Paper Criticizes Those Who Criticize Britain

Little criticism has heretofore been leveled at the government's foreign policy. Hence there has been much interest in an article published the other day in the semi-official *Ulus*, which takes to task those who call themselves liberals for representing the British empire as still trying to use Turkey

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Second Session:
July 28-August 1: James Black, J. C. Bennett, C. T. Craig, T. A. Chao, F. W. Herriott, Liston Pope. Preacher: John Baillie.
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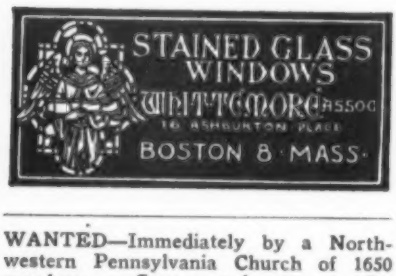

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as a tool to secure world domination for itself. Persons who voice such opinion, says the article, are mistaken in their belief that the Soviet Union's hostile attitude toward Turkey is based upon this country's alliance with Great Britain. Soviet policy toward Turkey is part of a wider plan, and our withdrawal from friendship with Great Britain and the United States would not make the Russians more friendly to us, the writer declares. It must be admitted, however, that Britain's prestige has been impaired in the Near and Middle East, largely because in many cases she has first taken sides on a controversial question, then compromised with or yielded to the other party to the dispute. While the British have been criticized here for staying in Greece, they are now being censured for their decision to leave that country. Rightist Greeks living in Turkey are naturally afraid of the consequences of the departure of British troops from Greece.

* * *

Islam May Be Taught—but Not in Schools

The decision to authorize the teaching of religion in Turkey is of importance chiefly to Mohammedans, since other religions have for some time received more liberal treatment from the government than theirs. It will now be possible for them to teach the principles of Islam, but only privately, not in the schools. Instruction will have to be carried out with the use of Latin script, since Arabic is considered a vehicle of reaction and is therefore prohibited. Teachers of religion must have a government authorization, and the courses will be under strict government control. It is expected that an institution to train such teachers will be established.

* * *

And So Forth

The trade-union bill passed by the Grand National Assembly has been violently criticized by the Democratic party on the ground that it prohibits workers from striking and employers from using the lockout. The labor minister retorts that the right to engage in these activities is inconsistent with statism, and that it is the government's duty to see to it that employers and workers live in harmony with each other, and to prevent trade unions from becoming political tools.

For a time it seemed as if Syria was going to cause trouble over possession of the Hatay, which had been ceded to this country by France. But when Turkey took a firm stand, the clouds dispersed.

The Union Evangelical Church of Istanbul, which for the past five years has been without a pastor and has had to depend on weekly "supplies," has a new minister—Walter B. Wiley, until recently pastor of the Pilgrim Memorial Church of Pittsfield, Mass. Mr. Wiley, a former missionary of the American Board, will also supervise the work of Protestant churches under the board in Istanbul. Clark Kerr, who left the pastorate of the Union church five years ago to enter the British army as a chaplain, is now serving St. Andrew's Church in Jerusalem.

E. GUERON.

Canadian Sunday Schools Grow

After losses incurred during the war years, Canadian Sunday schools increased their enrollment 21 per cent in 1946.

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Cite Need for Public Housing

National Conference in Chicago Meeting Notes Failure of Private Industry to Serve Low Income Groups

CHICAGO, March 14.—Sobered by the inroads which government economy and a growing philosophy of laissez faire have made into their program since the November elections, but all the more firm in what they believe must be done to meet this country's housing needs, 500 members of the National Public Housing Conference met here last week. Their position was clearly stated in an address in which John A. Carroll, congressman from Colorado, declared that adequate housing for low income groups constitutes the only adequate attack upon crime and other social ills. Private industry, he said, has no proposal to meet the need. He asserted that the national economy can be maintained only by a housing program to provide at least 1,000,000 new homes a year. Congressman John Kennedy of Massachusetts told the conference that in the matter of housing we have failed to realize America's historical pride—being able to produce anything that people are able to pay for.

* * *

Public Slum Housing Not Competitive

That government housing competes with only one segment of private real estate enterprise—slum development—was pointed out to the conference by Charles L. Kaufman, chairman of the Norfolk redevelopment authority. Since society must deal with the evils which slum living produces, he said, it has a right to attempt to correct their source. Mr. Kaufman declared that private industry will not undertake improvement of slum housing, since no substantial profit would accrue to its investment, and therefore any discussion of unfair competition is beside the point. The problem, he said, is comparable to that of public education, which promises no private profit but is properly considered a public necessity. A comparison of the state of public housing in this country with that abroad was given by Catherine Bauer, vice-president of the conference. Miss Bauer pointed out that Sweden built 60,000 new dwellings in 1946 (a figure which would be comparable to 1,200,000 units in the United States), that 80 per cent of building in England is for low income groups and that Great Britain has raised her standards in terms of space per family above those of this country, and that Holland and the Scandinavian countries have practically limited construction to cooperative and limited dividend undertakings. The conclusion drawn from these figures is that America lags far behind poorer nations in what she is doing in the way of housing for low income groups.

* * *

Many Families Have Low Incomes

D. S. Meyer, commissioner of the Federal Housing Authority, reported that the latest surveys show that 31 per cent of urban families in this country have incomes under $40 per week and that 18 per cent receive less than $30; among veterans, 34 per cent have incomes under $40 per week. R. J. Thomas of the United Automobile Workers, who is chairman of the C.I.O. housing committee, declared that what we now have is a "housing cartel" whose purpose is "to produce as little as possible and sell for as much as possible," with the result that housing costs have risen 98½ per cent above the figure for 1940. The single optimistic note heard at the conference came from the president of the Lustron corporation, who described his firm's new type steel house with 1,000 square feet of usable space, which can be set down on a lot provided by the buyer for $7,000, with landscaping thrown in. He anticipated that the price will ultimately go down to $5,000. The firm's maintenance of union standards throughout the manufacturing process has won the support of organized labor for the development.

* * *

The Need: Wagner-Ellender-Taft Bill

All members of the conference agreed that enactment of the Wagner-Ellender-Taft housing bill, passed 11 months ago by the Senate but held up in the House of Representatives, is the minimum beginning of an adequate housing program. Senator Robert Taft stated in a telegram to the conference that he plans to reintroduce the bill and urge its enactment. Boris Shiskin, secretary of the A. F. of L.'s housing committee, declared that opposition to the bill is small but well organized and powerful. "It is led by the National Association of Real Estate Boards, the National Association of Home Builders and the Home and Property Owners' Foundation," he said. "It is backed by a miscellaneous assortment of lenders' leagues and private 'research foundations' whose opposition is purely negative, since none of them has presented a constructive housing program of any kind."

* * *

Empie Reports on German Needs

In an address to Lutheran pastors of the city, Paul Empie, director of Lutheran World Action who has just returned from Europe, declared that the physical destruction of the churches in Europe is such that the work of centuries cannot be rebuilt in our lifetime. The spiritual life, he said, is no less devastatingly destroyed. Europe is a spiritual vacuum, and soonor or later communism, revived nazism or Christianity must fill it. Mr. Empie reported that young Germans, having been penalized for being nazis, are hesitant to accept Christianity lest with the expected coming of communism they again be penalized for their faith. He said that pastors told him they have plenty of candidates for the ministry and lay volunteers, but that they need the tools: Bibles, paper, books and means of transportation and subsistence.

CHARLES L. VENABLE.

Song for Indian Unity Appears

In an effort to strengthen the ideal of Hindu-Moslem unity in India, a Moslem has composed a song, already favorably received, describing the two groups as children of one mother and urging increased cooperation for the common welfare of the country, Worldover Press reports.

Norse Church Is 'Pressure' Victim

Government Takes Over Two Religious Institutions; Popularity Achieved During Occupation Wanes

ROSKILDE, DENMARK, March 8.—The taking over by the Norwegian government, without previous warning, of a Christian soldiers' home in Bergen and a private teachers' seminary belonging to the Inner Mission Society is yet another instance of what the Norwegian church terms the "no small pressure" to which it is being subjected at the hands of certain political parties and the labor government. During the occupation, when teachers, scientists, laborers and clergymen worked together in the resistance movement, the church was "popular," and in consequence many Christians were led to view the future with great optimism and even to look forward to a permanent "revival." Now the situation is changed, and the people have ceased to look upon the church as their ally. Indeed, church leaders are beginning to speak of a "totalitarian tendency" on the part of the government in its dealing with them. The explanation given after the seizure of the home and seminary was that there may be no reason for further maintenance of institutions of that kind.

* * *

Quisling Bishop Sentenced

"Bishop" Froyland, who was appointed by the Quisling government to take over the diocese of Oslo after Bishop Berggrav was imprisoned, has just been sentenced in court to seven years of compulsory labor. Before the war Froyland was one of Oslo's most capable preachers, and during the three years he served the Quisling regime he was of great assistance to it. He declared in court that he declined when he was first offered the bishopric, but that when his colleagues continued to shun him because of his nazi sympathies he consented to accept it.

* * *

Propose Illustrated Church Weekly

The Danish church has set up a committee to direct its campaign to raise $100,000 to start an illustrated weekly. The project grows out of a realization of the attraction illustrated papers have for the reading public. A leading layman explains the need for such a paper thus: "Often when traveling I have noticed how popular illustrated papers are. Children as well as grownups sit in the train with heaps of illustrated weeklies on their knees. There is a great demand for reading matter in Denmark. Why should we Christians leave this big market to the world? Why shouldn't we try to put out the kind of paper which will answer the demand and at the same time offer decent pictorial food?"

* * *

Lack of Heat Means Shorter Services

The unusually severe winter and the disastrous scarcity of fuel have made it necessary to hold church services in Denmark in unheated buildings, where the temperature has often fallen below zero. Consequently services have usually been shortened to a 40-minute period or less. Since no Danish Lutheran service is celebrated without communion, the remainder of the service—liturgy, hymns and sermon—has been cut down as much as possible. Occasional services, such as marriages, have in most cases been abbreviated to less than 10 minutes.

* * *

Finnish Missions Are Active

Since the end of the war more than 100 Finns have applied for posts as foreign missionaries, and 45 have already been sent to the fields in South West Africa and in Hunan, China, where the Finnish church works. During the war the mission at Amboland in South West Africa grew in spite of many difficulties. Of course, Finland could send the missionaries there no money, but help came from other countries. Finland has experienced a real revival in missionary interest since the war, and people from various walks of life—pastors, physicians, teachers and nurses—have applied for work in foreign fields. The greatest obstacle today to Finnish mission work is not spiritual, but financial.

* * *

Plan Danish Church In Paris

The Danish congregation in Paris now holds its services in the French Lutheran Church of St. Jean. Before the war, plans had been made and money collected for a Danish church building. For some time after hostilities ceased and the congregation could again think of building, prices were prohibitive and materials scarce. Now, however, it seems that the plan may be carried out. The city of Paris has offered a building site near the forest of Boulogne, in beautiful surroundings. One donor has made a gift of $20,000 toward the building. Present plans call not only for a church but also for a home for aged people, a meeting hall and a parsonage.

* * *

And So Forth

Tor Andrae, bishop of Linköping, Sweden, since 1936, died last month. As a theologian, Bishop Andrae was a follower of Nathan Söderblom. His first research was on the life of Mohammed. Later he specialized in the psychology of religion. From 1917 until he was appointed bishop he served as a professor of the history of religion at the University of Uppsala.

The city of Lund, Sweden, will be host to the Lutheran World Convention June 30-July 6. Some of the representatives have been invited to come to Copenhagen after the meeting is over.

K. E. JORDT JÖRGENSEN.

Local Praise for Raleigh Institute of Religion

This year's session of the institute of religion, interdenominational lecture course offered annually at the United Church in Raleigh, N. C., brought praise from the local press. The *News and Observer*, which covered all sessions, commented: "The institute's unusual approach and the fact that it is amazingly inexpensive and self-sup-

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porting combine to make of it an institution of which Raleigh may well be proud. It is unique in the state and perhaps in the south." The institute approaches questions of the time from the standpoint of their religious and ethical significance, on the principle that religion should be a part of all life, not merely a compartment of living. On this year's list of speakers were Mrs. Harper Sibley, Jerome Davis, Homer P. Rainey, Paul E. Scherer, Clark H. Foreman and Kermit Eby.

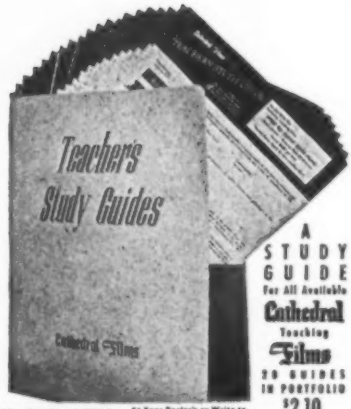
The Church Roll

On the World Council of Churches delegation which has been visiting Eastern Orthodox patriarchates in the Middle East are W. Wilson Cash, Anglican bishop of Worcester, England; Edward R. Hardy, Jr., of the Berkeley Divinity School, New Haven, Conn.; and Oliver Tompkins, British secretary of the World Council.

Cardinal von Preysing, Roman Catholic bishop of Berlin who during the war was an active anti-nazi, is now in the United States on a mission to thank Americans for the help they have sent to his distressed countrymen.

Two members of the faculties of Presbyterian schools in Colombia were killed recently when the 50-passenger plane in which they were traveling crashed into a high cliff just before landing in Bogotá. They were Romelio Martínez of the school in Barranquila and René Otero, who was returning to his post on the faculty of the high school in Bogotá after four years' study in the United States. In January, Otero had received his Ph. D. in education at Columbia University and had been offered a permanent position at Harvard. He had, however, resolved to return to the assistant principalship of the Bogotá school at less than one-third the salary offered him at Harvard.

Fleming James, professor of Old Testament and dean of the divinity school of the University of the South, Sewanee, Tenn., has been appointed executive secretary of the committee making a revision of the American Standard Version of the Old Testament under authorization of the International Council of Religious Education. During the tenure of his appointment, Dr. James will be associated with the Yale Divinity School.



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M—Mature. Y—Younger. C—Children.

The American Cop (The March of Time) *Documentary.* Day-to-day activities of city policemen on beat—specifically, in New York city. A *straightforward* account which achieves its purpose—to give credit to the unspectacular but necessary phases of law enforcement. M,Y

The Beginning or the End (MGM) *Drama.* How the U.S. developed the atomic bomb. Famous persons connected with project portrayed by actors made up to resemble them. Portions dealing with actual developments, tests, etc., are documentary-like, suspenseful, convincing. When film essays moral justification, however, it is false, pretentious, and it is cheapened by hackneyed, inappropriate boy-and-girl situations. It is further marred by newsreel-type opening which may mislead some audiences which think its shots authentic, and by mawkish speeches at end. *Good material dissipated by overeagerness to justify all implications.* M,Y

The Perfect Marriage (Par.) *Comedy.* Since the marital bickerings portrayed throughout are entirely unmotivated, one must conclude that the only reason film was made was to display the swank interior settings and decorations, the even swankier costumes, the casual drinking habits. *An emptier film could hardly be imagined.* M,Y

Pursued (War.) Judith Anderson, Robert Mitchum, John Rodney, Theresa Wright. *Melodrama* set on New Mexico ranch at turn of century, relating how strange fears and half-memories plague foster son in his relations with rest of family, drive him to violence he cannot understand. A *brooding* story, effectively staged and acted, with suspense carried up to rather confused ending. M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, The Yearling.

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, The Well-digger's Daughter. 3-26-47

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The New Leviathan

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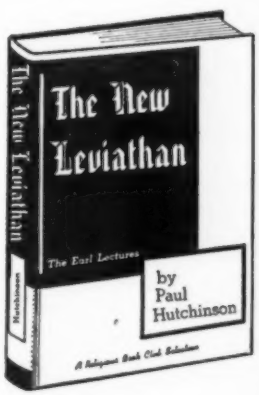

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